Segregation - 1914
(See also under Agriculture, Social Conditions, etc.)

SEGREGATION IN RICHMOND, VIRGINIA: ITS "NARROWNESS"

Property Rights Involved.

(From Richmond Planet.)

The Christian Index

Experience keeps a dear school, but fools will learn in no other, and scarce in that; for it is true we may give advice, but we cannot give conduct.—B. Franklin.

A peculiar situation is presented in the case of the sale of the Immanuel Baptist Church to the Leigh Street M. E. Church. The white congregation for obvious reasons is anxious to sell its property to the colored congregation. An effort is being made to prevent its doing so by the passing of an amendment to the present segregation ordinance which not only makes the block on the Fifth Street side a white block, but also provides a penalty of one hundred dollars on the colored congregation should it occupy the structure after the sale is made.

The Immanuel Baptist Church building is practically in the colored district and the white congregation is anxious to change its location and go to more congenial surroundings. Its representatives openly assert that the colored people have agreed to pay them much more for the structure than they can secure from any other quarter and they are accordingly anxious to dispose of their property. At a regular meeting of the Common Council of the City of Richmond last Monday night, the ordinance against the sale of the property was unanimously passed and the Board of Aldermen was called in special session last Tuesday night and unanimously concurred in the ordinance.

The indications are that the Mayor will "unanimously" sign the ordinance which has been unanimously passed by both branches of the City Council. This is another instance of race prejudice "run mad" and another citation to the unbearable conditions which have been forced upon the white and colored people of this community. In a way, it is more of a hardship upon the white people of the Immanuel Baptist Church than it is upon the colored people of the Leigh Street Methodist Church. The latter are in their own building, which is steadily increasing in value, while the Immanuel Baptist Church congregation is in their own structure, which is steadily decreasing in value. We venture the assertion that the white people will never receive such an offer again for that church structure, and if they are able to dispose of it at fifteen thousand dollars, they will be indeed lucky.

There is another side to the controversy. It is reported that the Immanuel Baptist Church was so certain that the sale of their building would be consummated that they entered into negotiations with a white church in the West End for the purchase of their structure, and they are now handicapped by this action of the City Council to the extent that the ordinance virtually vitiates a contract or attempts so to do. It is not to be wondered at then that the attorney for the Immanuel Baptist Church should be considering the testing of the ordinance in the courts.

The Board of Aldermen did not heed the warning of the Richmond, Va., Evening Journal of the 6th, inst., but it will nevertheless prove interesting reading at this time. It said:

"The Board of Aldermen should proceed very cautiously in the matter of amending the segregation ordinance so as to prohibit the sale of Immanuel Baptist Church at Fifth and Leigh Streets to a colored congregation. Aside from considerations growing out of the hardship which is being worked upon a congregation of white Christians by making it impossible to dispose of its property, the integrity of the ordinance itself may be destroyed."

As a matter of fact, practically every member of that congregation has been in favor of the segregation ordinance. It was not thought though that in order to pander to the unreasonable demands of less than one per cent. of the population of this city and over the protests of nearly forty per cent. of another class of citizens the passage of this ordinance would lead to such dire financial consequences to the very white people who are in favor of unreasonable race prejudice. The politicians have brought about these people's undoing and the Negro-haters are happy. But the Journal's comment becomes even more interesting. It said:

"It is very evident that the congregation is not disposed to allow itself to be bankrupted without a struggle. The courts already have been asked to grant permission for the sale of the property. Should the Board of Aldermen concur in the action of the Common Council amending the segregation ordinance so as to prohibit the sale of the property to a colored congregation, the natural thing for the church to do would be to raise the question of the constitutionality of the ordinance and have the courts pass upon it. It should be remembered that the constitutionality of the ordinance has been questioned and the courts in one or more States have held such to be invalid."

"Chickens will come home to roost," is an old adage, and it is proving true in this case. White people will fight for they know how to do so. They will not "lay down," like most of the colored folks are disposed to do. The congregation of the Immanuel Baptist Church will not permit themselves to be bankrupted and this statement is made upon the authority of this influential Richmond newspaper. The fight now is white folks against white folks, with the colored congregation as interested spectators. Immanuel Baptist Church has found a purchaser for its property at a fair price. Those people who wish to upset the sale should be made to reimburse the church.

This is justice and it is equity. We always believed that the tables turn and that the white folks would be forced to "eat their own pudding," even though it be mixed with gall and bitterness. The colored folks have the money bags and the white folks have the church. A failure to sell now will mean a heavy financial loss to both churches. The Journal told the whole truth when it said:

"The community in which Immanuel Church is located has changed very materially within the past ten years. Formerly it was decidedly a white neighborhood, but within recent years many whites have moved out and Negroes have taken their places. This process promises to continue. It is not likely that the community ever again will have fewer colored residents; on the contrary, it is destined to have more."

But what do the Negro-haters care for argument and for facts? The Journal concluded:

"Of course, the point of view of the white citizens of the immediate neighborhood is fully appreciated. It is natural that they should not want a colored church take the place of the white church, but this is inevitable if the white congregation is not to be bankrupted.

"Consideration for the godly men and women who have built up Immanuel Church through years of sacrifice and hard work, should influence the Board of Aldermen to endeavor to help them as far as possible rather than hinder them. Consideration also for the segregation ordinance should counsel caution, otherwise a fight will be brought on which may result in its being declared null and void."

What was the answer to this sensible plea? The members of the Board of Aldermen attended the session and they gave a unanimous answer by voting to pass an unconstitutional ordinance which takes away the rights of possession of property from both the white people and the colored people, arguing of course that a wrong perpetrated upon a colored citizen becomes a right when it is perpetrated upon a white one. In other words, the unconstitutional nullification of a provision of the Constitution of the State of Virginia and of the United States in dealing with colored people becomes constitutional when assurances are given that the same usurpation of power is visited upon white citizens as well.

What is the indirect cause of all of this? Every representative in the City Council was elected to that position by white men's votes instead of by colored men's suffrage. Allegiance is given to those people who have votes that can be made effective. The colored man being virtually voteless becomes like a Chinaman, who is booted from one end of the continent to another by any one who feels disposed so to do. When colored men wake up, organize and systematically protest, then some of these conditions will be remedied.

One thing we know, and that is that the members of the Immanuel and Calvary Baptist Churches will have something to say about those members who offer for election at the next primary contest. Mr. A. L. Vonderlehr, "father" of the ordinance, has been relegated to private life, and we see, or think we see, the retirement of some more of these Negro-haters in the distance. It pays to do right. It may be that these Negro-haters have not read that portion of the Scripture which says:

"But, whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea."

The Immanuel Baptist Church (white), the Calvary Baptist Church (white), and the Leigh Street M. E. Church (colored) are children of the King. They are praying people. We conclude with Matt. XVIII, 7th verse:

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."

STATEMENT OF FACTS BY THE BOARD OF MANAGEMENT OF THE WESTERN COLLEGE.

Submitted by Dr. J. H. Garnett, President.

The Christian Index
Oct 8 1914

The Board of Managers of the Western College and Industrial Institution located at Macon, Missouri, desires to make the following statement of facts to its friends, concerning its purchase and ownership of the property located at 33rd street and Jackson avenue Kansas City, Mo.

For the past twenty years the college has been located at Macon, Mo., and during its existence there, we are proud to say, has accomplished a great work of education for the ambitious youth of our race. As a result we have men and women in many useful walks of life. and some missionaries in the foreign field. It has been the wish of the managers of the institution for a number of years to locate our college at some place where we could be in close touch with a larger Negro population than it is possible for us to reach at Macon, Mo., and also to locate our school where indigent students might find opportunities of support while endeavoring to educate themselves.

Kansas City appealed to us especially as being the center of the territory from which we draw much of our support, also because of the 30,000 Negroes located in and adjacent to Kansas City. We have investigated several locations in and about Kansas City, and finally the location at 33rd and Jackson was suggested to us by those who posed as our friends, and negotiations were entered into which led up to our purchase of this property at the sum of $25,000. It is a tract of ten acres of land situated at the southwest corner of 33rd street and Jackson avenue, and has located upon it a big stone residence building which can be used for our purpose and other buildings which can be utilized.

We desire to say that this property had never been proposed to us by anyone prior to the beginning of the negotiations which were consummated in our purchase of this property, and we purchased same without any suggestions that there would be any opposition to our location in this district. The property is located, as can be demonstrated, by investigation, in an unimproved territory. At the time we purchased this property, there was not a sidewalk or improved street south of 31st and east of Indiana avenue, with the exception of one sidewalk. Within about three blocks of this location there is now located a colored public school and a settlement of fifty to seventy Negro families. Immediately surrounding the location are a few unpretentious homes occupied by white people, but none of them so expensive that we cannot find ready purchasers for them at their actual worth, among our people.

After looking the situation over we were impressed that this was a place where we could locate with as little opposition from the white people as any place in Kansas City. Without arguing the right or wrong of the matter, we are conscious of course that it would be difficult for us to locate anywhere without arousing some opposition from the white people. But, we are confronted with the all-important fact to us, that we are here and

we are entitled to at least an opportunity to make the best of our condition and we ask from the white people their co-operation in securing for us the opportunity of doing what we can for the elevation and betterment of our race.

When it became known that this property was to be used as a site for the Western College, a Negro school, considerable opposition was manifested in the neighborhood by residents and land-owners owning land adjacent to our location. An effort was made to have the Park Board condemn the property for park purposes. This petition was rejected by the Park Board and matters were left to stand in statu quo. When it became manifest that we would not be able to occupy this property without opposition, we at once assured those opposing us that it was not our disposition to intrude ourselves upon any community where we were not wanted, as we realized that our greatest asset was the friendship of the white people, and we were willing to allow our plans to be defeated to suit their desires if the same could be done without absolute ruin to ourselves.

We expressed our willingness to postpone our plans of locating here, and offered to sell the property at exactly what it cost us. That offer has been made all along and stands good today, but no substantial attempt has been made on the part of anyone to purchase our ground.

We submit to the sense of fairness of the white people, that it is not right to ask us to sacrifice the money that we have now invested in this property. We are not able to hold the property in its present unproductive condition, and unless it is disposed of at once, we will be compelled, for our own protection, to take possession of the property and use it for the purpose we had intended.

Before we do this, we desire to place before the white people of Kansas City, who we believe will look with favor upon our efforts to help ourselves and benefit our race, a statement of the facts as we desire that our white friends shall understand fully and completely the facts with reference to this location

RACES IN HARLEM WILL COOPERATE

Colored and White Property Owners to Map Out Feasible Plan of Action

The New York Age,
3-19-14

MEETING HELD MONDAY

Meyer Jarmulowsky, as Representative of White Property Owners, Asks Negroes to Join in Movement to Improve Conditions.

PROPERTY HAS DEPRECIATED

Claim Made That Harlem Property Has Decreased in Value over $100,000,000 Within Recent Years.

Monday evening at the office of Nail & Parker, 145 West 135th street, a number of colored citizens met in conference with Meyer Jarmulowsky, an East Side banker, and the practicability of the colored and white citizens interested in Harlem property co-operating to bring about more helpful conditions to all concerned was discussed at length.

Mr. Jarmulowsky attended the conference as the representative of the Property Owners' Improvement Corporation, composed of white citizens owning real estate in the Harlem district. He extended an invitation to the colored property owners of Harlem to join with the white owners in a movement to protect each other's interests against the depreciaton of property, which also includes a plan to provide better housing conditions for Negroes. Mr. Jarmulowsky urged that a committee of colored men be appointed to take up the important questions at issue with the Committee of Thirty, representing the Property Owners' Improvement Corporation.

Mr. Jarmulowsky, who was introduced by John B. Nail, stated that he would not attempt to say why property had depreciated in value in certain sections of Harlem, and was emphatic in his declaration that the Property Owners' Improvement Corporation had been formed to protect owners from great financial loss and was not actuated by race prejudice.

Colored Property Owners Also Affected

The speaker explained that the organization of a corporation for the mutual benefit of the property owners, mortgagees, tenants and bfiusiness interests was necessary for the following reasons:

1st. Property in the Harlem section has depreciated in value to an amount over $100,000,000, notwithstanding the fact that basic conditions are as good, if not better, than they ever were.

2nd. The assessed value of property in the section for the year 1913 was $260,000,000. The estimated value of this property is about $400,000,000, thereby causing the query to be made—if it is good business to place property valued at $400,000,000 at the disposal of the Negro population which is neither of sufficient number or financial strength to absorb even one per cent. and is not able to maintain a market value, and which causes depreciation in the value of property in the entire district?

3rd. There are about 35,000 Negroes at the present time and more expected—most of whom are unable to pay rents necessary to maintain values.

4th. Property is not marketable.

5th. Mortgages are constantly being called and it is difficult to replace them.

6th. General business in Harlem has been seriously injured due to the changed character of the population.

7th. The Negro population is spreading southward very fast. Each year shows a further increase and more blocks occupied by them. They are now in the following streets south of 125th street, namely: 113th, 115th, 117th, 119th, 121st and 124th, and most of the streets above 128th street.

8th. This movement includes a plan to place at the disposal of Negroes, buildings arranged for their special use, so that they may be able to pay the rents and will not find it necessary to overspread the district.

9th. The Property Owners Improvement Corporation will re-establish and maintain values as no individual can.

Mr. Jarmulowsky stated that colored property owners were sustaining as great a loss as white owners, and that everybody was experiencing a hard time getting firms to carry their mortgages.

James E. Garner admitted that he lost a piece of property in Harlem because the people who carried his mortgage refused to renew it, although white people lived in his house.

Many Flats Are Vacant.

In the discussion the real estate dealers present confessed that since the promiscuous opening of houses to Negroes in the Harlem section many flats were constantly vacant, occasioned by the inclination of Negroes, as a rule, to move about from place to place at frequent intervals. The consensus of opinion was that the supply of houses in Harlem was greater than the demand.

During the course of the discussion the information was furnished that colored people have on deposit in the local savings banks and financial institutions $15,000,000, which could be invested profitably in Harlem real estate and blot out existing conditions, which is thought to be primarily due to the fact that the majority of colored people living in Harlem are not property owners but renters, who, too, fail to remain at any one place any length of time.

Those present at the conference were the Rev. Hutchins C. Bishop, Fred R. Moore, John M. Royall, James Garner, Gilchrist Stewart, J. B. Wood, Edward A. Warren, George W. Harris, Paul G. Praver, Dr. J. S. Williams, D. P. Agard, S. Bailey, T. J. Clark and Rufus Herbert.

It was unanimously agreed to organize a colored committee of fifteen to meet and take up the question of housing conditions in Harlem with the white committee, and John B. Nail was empowered to name the members of this committee.

CLIPPNGS FROM LEADING COLORED PAPERS

Atlanta City Review
Aug 23 1914

SEGREGATION

Every newspaper conducted by our people has from time to time published burning editorials or the aged and tattered subject—"Race Co-operation." When we have run the gauntlet and find ourselves without a subject—the Negro press falls back upon the hobby and thunders forth a Philippic against the Negro and that particular set of Negoes that fail to suport race enterprises.

But, as we read our exchanges from time to time, we are made more painfully conscious from week to week of the spread of jimcrowism throughout the length and breadth of the country. In the North it is known by the high sounding euphony—segregation; but jim crow treatment by any other name, is none the less obnoxious and hateful. All over the country the jim crowism of the South is spreading. Jim Crow treatment, just like slevery, refuses to be localized; jim crow treatment travels and wherever the Negro is in any apreciable numbers, then, race discrimination exists.

In the South we have illegal jim crow laws, which call for race separation, with equal accommodation. In the North, we have race discrimination in face of laws to prevent the same, and where there are no laws on the subject. But, the thing which alarms, is the rapid spread of jim crow treatment all over the country. The matter has become one of national importance, and calls for national resistance. It is useless for the Negro to shut his eye and cry—"Peace, peace," and make believe that all is well! there is no peace, and everything appertaining of our civic and political rights, seems to be growing worse.

We can't to save our loves, see why the Negroes of the entire country do not make organized effort against segregation. What's the use of amassing property, and yet not be permitted to enjoy the same? What is the use of buying a home, if you can't live in it after you own it? What is the use of our large Negro organizations meeting from year to year, fighting, scrapping, literally tearing one another in pieces, and piling up hundreds of thousands of our dollars in white men's banks, and yet receiving outrageous and humiliating treatment to reach the various places of meeting and after one gets to a place of meeting.

Woes the Negro expect God to furnish him with a Moses to lead him and to teach him how to fight against segregation? The Philadelphia Tribune instances a case of a family being almost mobbed in Philadelphia recently, because of the purchase of a home in a desirable locality. The New York age in commenting upon this specific case, says:

"We should organize in every community and keep the organization strong and healthy, to watch and protect our civic rights and property interests, in the courts and out of them. We have been shown very decidedly that others will not do it for us."

What right have we to expect it of others? If we are not interested in ourselves, how in the name of highest heaven, can we expect anybody else to be interested in us?

When we look at the white men and women who are publicly fighting the the Negroes' battle under the auspices of the National Association for the Advancement of Colored People, in the face of the encouragement which they are receiving from the Negroes themselves, surely, it is more than remarkable that they are keeping up the fight.

Telling the Negro to organize is like telling a tree to move, or the sun to stand still. But, as we drift back into the good, old days of "free niggers," maybe some earthquake may arouse us and scare us together. Maybe after a while, we will stop fighting one another, and fight all those who attempt to jim crow, segregate and deny us our rights. Maybe after a while, "when our great organizations meet, each one will have a strong committee on The State of the County—charged with noting, reporting and advising what is necessary to protect our rights, our homes and our lives.—St. Luke Herald.

Boston Globe
6 July 1914

TO FIGHT SEGREGATION.

Colored People Resolve to Test Validity of a Louisville, Ky, Ordinance Against Their Race.

LOUISVILLE, Ky, July 5—Financial support in testing the constitutionality of an ordinance segregating negroes in Louisville was pledged by several hundred negroes at a mass meeting here late today in a resolution after an address by Dr J. E. Spingarn of New York of the National Association for the Advancement of Colored People.

The segregation ordinance became effective last May. It prohibits negroes from moving into city squares in which most of the residents are white. The same prohibition applies to white people. Dr Spingarn stated that the National Association for the Advancement of Colored People would institute a legal fight against the law.

Segregation – 1914
(See also under Agriculture, Social Conditions, etc.)

Volume XIII APRIL, 1914 Number 2

The
South Atlantic Quarterly

The Segregation of the White and Negro Races in Rural Communities of North Carolina

GILBERT T. STEPHENSON
Author of "Race Distinctions in American Law."

Mr. Clarence Poe, editor of the *Progressive Farmer,* has lately been advocating the enactment of a statute by the General Assembly of North Carolina providing that, wherever the greater part of the land acreage in any given district is owned by one race, a majority of the voters in such a district may say that in the future no land shall be sold to a person of a different race, provided such action is approved or allowed by a reviewing judge or board of county commissioners.

The statute that Mr. Poe suggests would not impose segregation upon any district but, like the Virginia city segregation statute, would simply enable any given district so desiring to promote the segregation of the races. Nor would action by any district under this enabling statute necessarily mean actual segregation. Suppose, for instance, a given district should vote that no additional land should be sold to negroes. The negro land owners in that community would be permitted to hold on to their property during their life and leave it to their heirs at death. The colored tenants could, in so far as the law provided, remain indefinitely on the land, and the white land owners might still rent their land to colored tenants. There is no intimation as to the size of the district, whether it would be the size of a local school tax district or of a township or of a county or of a larger area. This, presumably, would be left entirely with the voters.

Though the letter of the statute as suggested by Mr. Poe would apply equally to both races and would enable the colored people in any given district, if they so desired and if they had a majority of the votes and of the land acreage, to declare that no white person should buy any more land in that district,

would not justify its adoption. In other words, the more important question about a segregation statute is not whether it is constitutional but whether it is just.

If in the matter of segregation one had only to consider the industrial and social welfare of the white farmers, then one set of issues would arise. But segregation has a moral aspect as well as an industrial and social aspect, and the welfare of the colored people as well as of the white has to be considered, which considerably modifies these issues. If segregation cannot be justified as being morally right and for the best interests of both races, then it cannot be justified as being sound, in the long run, either in its economic or in its social aspects. Bishop Kilgo, addressing a graduating class at Trinity, said, "The race question is a moral question, it is the question of the right of a human being to rise from the lower points of life to the higher levels of it * * * This race issue will test the moral quality of this nation, and, if it finds no settlement, the failure will be a moral failure, and show the point at which our civilization broke down for the lack of moral strength."

If the race question is a moral question, then the white people of North Carolina cannot afford to adopt a policy of neglect or of *laissez faire* towards the negro. The distinctive teaching of Jesus in the parable of the Good Samaritan is that opportunity to help and need of help create an obligation to help even where different races are involved. There is no doubt that the negro of the South, with his lower economic and ethical standards, is in need of help from every source. Nor is there any more doubt that the white people of the South, with their higher standards and with their accumulated wealth of things, of ideas, and of ideals through the long ages of civilization, have an opportunity to help the negroes who live in their midst. This conjunction of opportunity to help and of need of help creates an obligation upon the white people of North Carolina towards the colored people which cannot be ignored—*noblesse oblige.*

Governor Aycock once said,[1] "We hold our title to power by tenure of service to God, and if we fail to administer equal and exact justice to the negro whom we deprive of suffrage, we shall in the fullness of time lose power ourselves, for we must

[1] The Life and Speeches of Charles B. Aycock, p. 243.

move into some other community. The latter course is what the advocates of segregation would expect the negroes to adopt. Mr. Poe, for instance, says, "What would happen very surely, however, would be this: once a neighborhood has said, 'We want this to be a white community, and no more land here shall be sold to a negro,' it would be easy to bring pressure to bear upon landlords, even absentee landlords, to get a better class of tenants. If the people took enough interest in the matter to say to a landlord, 'We are trying to make a white community, and here is a chance for you to put in a white tenant,' he would be mighty likely to listen to them. Moreover, these communities would attract white settlers to them in increasing numbers. Wouldn't people from other sections begin to say, 'I want to get into a permanently white community, with its better white social life, better white schools and churches, and better chances for a co-operation'—and wouldn't white people soon be willing to offer so fair a price for the absentee landlord's land that he could better afford to sell it rather than to

Other Important Public Questions

THIS article is intended to deal only with the larger measures of state legislation in which farmers as citizens should be interested, measures affecting the interests of all classes. Next [illegible] is our purpose to discuss "Legislation Farmers Should Demand," dealing with matters directly affecting the farmer and farm life—rural credits, the repeal of the crop lien law, land segregation between the races, the Torrens system, marketing bureaus, traveling libraries, etc. Before leaving the subject of the legislation needed for the general public good, however, we cannot refrain from emphasizing briefly a few other matters, chiefly of a moral nature, to which every Southern legislature should give attention:

1. Advanced Temperance Legislation.—We believe in the most rigid laws that public opinion will support to break up illicit distilling and retailing, and to limit shipments of liquor. And if a state forbids a man to stand behind a counter and solicit liquor orders for brewers and distillers, we believe it should also forbid venal newspapers from engaging in the same business. All liquor advertisements should be forbidden.

2. Child Labor Legislation.—The South with all its boasted chivalry and gallantry is today almost the only section in the civilized world so backward in legislation for the restriction of child labor and the protection of women laborers. How long shall this fact disgrace us?

3. Prison Reform.—No less antiquated are our laws dealing with prisons and prisoners. Our penal statutes should aim not merely to punish but reform. Probation and parole laws, indeterminate sentences, and reform schools are needed, as well as laws giving to the prisoner's family part of his earnings.

4. Direct Legislation.—The people in every state should be allowed to say whether or not they wish the initiative and referendum. Mr. Roosevelt gave the right view of direct legislation when he said in his Columbus speech in 1912:

> "I believe in the initiative and referendum, which should not be used to destroy representative government, but to correct it whenever it becomes misrepresentative. The power to invoke such direct action, both by the initiative and referendum, should be provided in such fashion as to prevent its being wantonly or too frequently used. In short, I believe that the initiative and referendum should be used, not as a substitute for representative government, but as methods of making such government really representative."

5. The Mulatto Problem.—Stringent legislation should be aimed at the immoral and disgraceful mixing of the races.

6. Checking Improper Influences.—The recent humiliating revelations of wholesale pass-giving by the Louisville & Nashville and other Southern railroads should arouse the people to this evil. No public official (nor anyone else) should be allowed to carry a pass, nor should regularly retained attorneys of public service corporations accept public office without first resigning—"without strings." The public official is supposed to be the servant of the people, and of the people only, and there should be no other "master's voice" that he should have to listen to.

ment in the community and there would be no inducement to him to raise his station in life. If, on the other hand, the negroes did leave the white community and go off into a district by themselves, from an industrial standpoint they would suffer severely. The negro still sorely needs the example and advice of the white man. This fact is recognized by the negro leaders, one of whom has said that it will take a hundred years for the negro to stand alone. Two communities in the eastern part of North Carolina within thirty miles of each other show the need that the negro has of the advice and example of the white man. In one of these communities there are no large plantations. The negroes have bought small farms alongside the white people and have followed the example of their white neighbors. The result is that the negroes in that community are thrifty, prosperous, and are taking a pride in their farms. In the other community the land is owned by a few white men. The negroes have made practically no advancement from the condition in which they were during slavery. They live from hand to mouth the year round and are satisfied if they "come out" at the end of the year. A more shiftless and thriftless lot could hardly be found. This is what would probably follow if the negroes were urged at this time by legislation to settle in communities to themselves. They are not yet ready to stand alone. It must be remembered at all times that these black districts would be parts of the state the same as the white districts, and that the increased productiveness of the white community might be off-set by the diminished productiveness of the colored community and the state, as a whole, might be no better off.

The moral life of the negro would suffer more from segregation than his industrial life. Booker T. Washington says,[3] "I have found, as a rule, that the negro in any community is very much what the white man is. If you find in any community a class of intelligent, high-toned, law-abiding white people, there you will find the negro in some degree trying to follow the example of the white man. If, on the other hand, in any community you find the white man a drunkard, a gambler, carrying pistols, breaking the law, there you will find a larger element of the negroes trying to imitate the white

[3] The *Tuskegee Student*, February 22. 1913.

a neighborhood hostility. So long as the white people as a race have their feelings aroused against the colored people as a race, this impersonal hostility is not apt to cause any combustion. But when the white people and the colored people of any single neighborhood are arrayed on opposite sides in a race issue, then a consuming flame of race feeling is apt to start. The truth of this is shown by every race riot and every instance of mob violence in the history of the country. It has started by some individual or some group of individuals doing something to displease the other race. Because segregation would, in the end, be a neighborhood affair, race feeling would be all the more bitter. If segregation meant that the negroes were to be taken bodily out of the community and carried to a place where they would never be heard of any more, the race feeling might be tolerable. But under the suggested plan, the negroes would simply be urged to congregate in a community to themselves lying alongside the white community where the passions of the criminal and vicious element of both races would be fed by the sight of each other.

It is a very serious thing to arouse the spirit of hatred and revenge in any person. It is also serious to arouse it in a race. Before we risk increasing the race prejudice and arousing the worst passions of both races by a segregation campaign, let us count the cost and make sure that the benefits of segregation will outweigh the harm that will result from arousing race prejudices.

It must be clear to the impartial observer that this plan of segregation involves a policy of repression of the negro in that it is withholding from him an equal showing in the distribution of the land of the state. If the white people are to select the segregation districts, then they will naturally select for themselves the most desirable districts and leave the negro to take the balance. This is exactly what has been done in Roanoke, Va. That city was divided into five segregation districts. Four of those districts were definitely laid off and described by metes and bounds and set apart for the white people. The fifth district, which comprised all the balance of the city that the white people did not want for themselves, was set apart for the negroes.

The segregation advocated also involves the policy of neglect continue renting it to shiftless, soil-destroying tenants? In this way we should expect the white communities to become steadily whiter and gradually solve even the problem of the negro renter."

If the removal of the negroes from the segregation district would mean the coming of desirable white settlers, then the industrial advantages claimed would, no doubt, follow. But it is very doubtful if even the removal of the negro altogether from the South would attract an appreciable number of desirable white settlers. The immigration statistics show that the majority of our immigrants now are not such as would be absorbed into the white life of the South. The immigrants actually coming are more illiterate and, in many cases, as superstitious as the negroes themselves. Would such immigrants, whom we do not need, or better ones, whom we do need, be willing to move into a community that had by legislation said that one element of its population could not buy or own land except under certain conditions? Would they not reason thus: "If the white people of North Carolina thus prohibited negroes from owning land in given communities, how do we know but that, in the course of time, should we become economic rivals of the native white stock, they will not undertake by legislation

I am heartily in favor of the next General Assembly's creating a commission to investigate rural race problems. Such a commission would probably have been created by the last legislature if the bodies urging its creation had not already unanimously committed themselves to the policy of segregation. In other words, they announced their conclusion before they had waited for an investigation. An impartial investigation may show that the white people are not leaving their farms because of the presence of the negro or that segregation is not the best way of reducing race relations to a proper and permanent basis. Let us, therefore, have a complete and accurate diagnosis before we prescribe such a drastic remedy as rural segregation by legislation.

FLORIDA'S NEW CHRISTIAN COLONY.

According to a full page advertisement in "The Philistine," Dr. Geo. F. Hall of Chicago, is the **"Founder Owner and General Manager of Christian Colony."** The "Colony" is being settled at Hall City, De Soto County, Florida. The advertisement, among other inducements, sets forth the following: "1,200 farms already sold and 2,000 lots in Hall City, the booming temperance capital of the Colony. Perpetual prohibition clause in every deed. **No Negroes. No dagoes."**

The New York Age 11/5/14

These two last sentences seem not to ring with a very true Christian spirit, and we venture to suggest that the colony is starting out under a misnomer. Furthermore, and we know whereof we speak, Dr. Hall is as wrong on another important matter as he is on his principles of Christianity. If he thinks he can build up a successful town in Florida without Negroes, **he is doomed to everlasting disappointment.** It might be done around the suburbs of Chicago, but in Florida—**impossible.**

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 3

Volume XIII JULY, 1914 Number 3

The
South Atlantic Quarterly

Rural Land Segregation Between Whites and Negroes: A Reply to Mr. Stephenson

CLARENCE POE
Editor of THE PROGRESSIVE FARMER

In the April issue of the SOUTH ATLANTIC QUARTERLY, my friend, Mr. Gilbert T. Stephenson, presents some objections to the plan for land segregation between the races that I have been advocating and which was unanimously endorsed by the last meeting of the North Carolina State Farmers' Union.

Let me say in the outset that I am glad to read the discussion by Mr. Stephenson, and I am glad to consider the criticisms others have made, taking all in a spirit of open-minded searching after truth, for in the language of old Marcus Aurelius, "If any man can show me that I do not think or act aright, I will gladly change, for I seek only the truth by which no man was ever injured."

And yet I must say that nearly a year of discussion and criticism have only convinced me of the essential soundness of the plan I first formally outlined last August, namely:

"That wherever the greater part of the land acreage in any given district that may be laid off is owned by one race a majority of the voters in such a district should have the right to say, if they wish, that in future no land shall be sold to a person of a different race—provided such action is approved or allowed (as being justified by considerations of the peace, protection and social life of the community) by a reviewing judge or board of county commissioners."

The proposition, in fact, looks rather to white segregation than negro segregation, providing only that where negroes cease to become laborers or renters and become independent land-owners working for themselves, they should buy land in

plan suggested is right in principle, then it will be possible to frame a statute that will conform to constitutional limitations."

The chief point at which I have been misunderstood and the chief point at which Mr. Stephenson misunderstands me is in my attitude toward the negro—the motive of this land segregation movement. I hope I shall never be classed with the bitter or destructive type of "negro agitators". My whole aim in this matter has been to develop a constructive policy for the help of the white man and not a destructive policy to the hurt of the negro. If I know my own heart I would not be unjust to the negro. For the Shylocks and vultures of our own race who fatten financially upon his ignorance and weakness I have nothing but the utmost contempt and loathing. For all who would oppress him and keep him in peonage I have no shadow of sympathy. I believe in helping the negro and in being just to him.

But—and here comes the rub—I also believe in helping and being just to the working white man of the South whose ancestors through centuries of toil wrought out the civilization which we enjoy—the civilization, moreover, to which the negro himself owes the very peace, safety and prosperity he enjoys. And years of earnest study have convinced me that all in all the handicapped man, the disadvantaged man, in the rural South today is not the negro, but the laboring white man who must compete industrially with a race with lower living standards and whose white social life is impoverished if not imperilled by the universal sandwiching of white and negro homes. This is the situation that confronts us. The negroes not only have an advantage over the white farmer in that they are able to buy land and make crops on a scale of living, clothing, and housing that the respectable white farmer and his family cannot meet, but the negroes have the additional advantage that where negroes begin to outnumber the whites, or are of bad character, the whites may be forced to surrender the whole community to the negroes because there is no longer an adequate white social life or else for reasons of safety. This has happened in thousands of cases.

Let us consider conditions briefly. Booker Washington himself boasts that in every southern state east of the Mis-

rances to the Yellow Man's Progress?" Or would they be looking after the preservation of their own white civilization, as they have shown themselves so abundantly able to do?

Here in the South today we actually face just such conditions as I have imagined for California. Despite individual cases of injustice and unfair dealing, therefore, I repeat that our really handicapped man is not the negro, who, suddenly emerging from African barbarism has become heir to the most advanced civilization in the most favored portion of the whole earth, and by his lower living standards is able to outdo the white man in getting possession of the land. No, indeed; the negro is no more the handicapped man here than the Chinese or Japanese would be in California if they had come over by the millions and were free to live and work and buy land without let or hindrance.

The only man in the South today whose civilization and whose future are really imperilled—mark my words—is the small white farmer and white workingman.

And yet when I try to make this plain and call for some remedy, I am denounced as an "agitator". The great trouble is that our leaders of thought, our intellectually and politically dominant white classes, themselves sit at perfect ease in segregated portions of our towns and cities, and never have occasion to think of the negro other than as a servant—never as a competitor. And their humbler white brethren out on the farms and in the shops and factories who are fighting the hard battles of the race and of a sorely pressed civilization are too often dismissed as being only "poor white trash", while benevolent people overflow with sympathy for the supposedly downtrodden negro.

So much for Mr. Stephenson's criticism of my general proposition. The burden of his argument is that it would be unjust to the negro. My purpose has been to show that it is not proposed in any way as a matter of taking advantage of the negro, but only as a plan for equalizing advantages for the white man.

I am aware that Mr. Stephenson also urges a number of minor objections to my plan, and I wish I had space now to discuss these objections; but a misunderstanding as to the time this issue of THE QUARTERLY would go to press has left me

BRUCE CO. DRAWS LINE

Suburban Land Dealers in West 34th Street Says New Brunswick Property Must Never Be Sold or Rented to Colored People.

[illegible] tion as well as a gross violation of the citizens' equal rights law which should be brought to the attention of District Attorney Whitman is the announcement made in a circular letter by Stewart E. Bruce & Co., 110 West 34th street. In Receipt No. 16, issued by their Premium Department to Joseph J. Cohen, 1164 Broadway, accepting $130 as first payment on two of their regular $100 lots at Franklin Park Station at the south end of the city of New Brunswick, N. J. The company says among other things: "It is understood and agreed that the holder of this premium receipt of $130 can have the same transferred to any person subject to the following restrictions: (1) That no house or bungalow at a less cost than $1,000 will be allowed on the property. (2) No shanty roofed house permitted. (3) NEVER TO BE SOLD OR RENTED TO COLORED PEOPLE. (4) No garage or stable permitted nearer than 50 feet of the sidewalk line."

Those who have seen the letter declare that the Bruce Co. should be severely punished for barring people on their color only.

Segregation - 1914 (Also Agriculture, Social Conditions, etc.)

NEWS STORY TOO GOOD ON SEGREGATION

Advertiser Despatch Said Hamlin of Mass. Had Ordered Eating Room Segregation Stopped in Bureau—Order Not Issued Yet.

The Guardian

SEGREGATION SPREADS TO BOSTON NAVY YARD

MASS. N. I. P. L. PROTESTS

3-21-14

The article which appeared in the Boston Advertiser of the 7th instant read as follows:
INSERT

(A BLOW TO FEDERAL SEGREGATION.)

"Boston Man Puts an End to Discrimination Against Negroes in Government Departments.

Special Dispatch.

Washington, March 6—Colored people report that the last of Negro Segregation in the departments of the Government has come to an end in an order issued by Charles S. Hamlin of Boston, the senior Assistant Secretary of the Treasury. The segregation has hovered longest in the bureau of engraving and printing of the treasury, where some 300 Negro girls were in the course of last summer ordered by Director Ralph to desist using the common dining room at the luncheon hour, but to use instead a small room containing the lavatories assigned to Colored people. The crowding was terrible and there were other obvious objections.

Ralph refused to make a change, however, and the former head of the fiscal division, Asst. Sec. J. S. Williams, a Virginian, did not make use of his authority, being in fact not a little responsible for the endorsement in the Treasury Department of Negro segregation.

Mr. Hamlin has now succeeded Mr. Williams and he has eliminated the last of the segregation, as reported, by ordering, now that the Bureau of Engraving and Printing is to occupy its new quarters, that all employees shall use the common dining room here provided.

The Colored people are very grateful to Mr. Hamlin. Today prominent Negroes appeared in protest to a committee in Congress giving hearings on a bill purposing a legal enforcement of Negro segregation in general in Washington."—Advertiser.

No Such Order Yet Issued.

The Corresponding Secretary of the National Independent Political League at once sent the clipping to Mr. Maurice Spencer, member of the District of Columbia branch of the N. I. P. L., and one of the delegation who protested to the President in person on Nov. 6, 1913 and asked him to verify. On Tuesday Secretary Trotter received word from Mr. Spencer that he had called at the Treasury and found that while it was contemplated, that such an order had not been issued.

When John Skelton Williams was made comptroller of the Treasury, the League's secretary, W. Monroe Trotter asked Rep. Peters of Boston to use his influence for the appointment of Mr. Hamlin to first assistant treasury, as the following letter to Mr. Trotter shows:

"House of Representatives,
Washington, D. C.
Jan. 23, 1914.

Mr. Wm. Munroe Trotter,
Cornhill, Boston, Mass.
Dear Trotter:

Your wire is at hand. I wish to say that I am urging on Mr. Hamlin the appointment of some one unprejudiced to take Mr. Williams' place, left vacant in the Treasury,

Yours sincerely,
(Signed) A. J. PETERS."

On Feb. 19, Secretary Trotter telegraphed Rep. Peters to see Mr. Hamlin as to undoing segregation. In reply he wrote. "Have you any recent information which would show that the relief which was promised your committee is not being carried out in the department here." In reply Secretary Trotter wrote on the 2nd instant, that the President's promise had not been carried out and urged action. Then came this reported blow to segregation by Assistant Secretary Hamlin on the 6th instant.

When the League's delegation had its hearing, being presented by Rep. Thacher of Mass., the League did not cease its work. At Christmas it issued a second appeal to the President, which was presented to him in person by Rep. Peters, before the President went South. Again on Jan. 23rd, the League had another protest on a clear case of railway post-office segregation filed with the President by Rep. Thacher.

This report may have its cause in the efforts which the N. I. P. L. has been making since Mr. Williams left the position of assistant secretary of the Treasury. The N. I. P. L. have been making through Reps. Peters and Thacher, Massachusetts democrats.

D. of C. N. I. P. L. Busy—No Abatement of Toilet Segregation—Very Little Improvement.

On Monday and Tuesday two members of the D. of C. branch of the N. I. P. L., Judge Hewlett, a Mass. citizen and Mr. Spencer, called upon and had a conference with Reps. Thacher and Peters, and asked them to intercede with first Asst. Secy. of the Treasury Hamlin, in charge of the personnel of all departments of the Treasury to abolish the toilet and all other segregation. They heartily agreed. The following letter is in point:

March 10, 1914.

William Monroe Trotter, Esq.,
cr The Guardian, Cornhill, Boston.
Dear Mr. Trotter—Your favors of the 2nd and 7th inst. are at hand, and I a mtaking the matter up with Mr. Hamlin.

Mr. M. W. Spencer called on me yesterday and expressed your interest in the confirmation of Judge Terrell in the local court. I am very glad to take this matter up and try to be of assistance.

Yours sincerely,
(Signed) A. J. PETERS.

PROTEST AGAINST SEGREGATION IS GIVEN SUPPORT BEFORE COMMITTEE.

(Boston Christian Science Monitor, March 11, 1914.)

The legislative committee on Federal relations this morning at the State House took up again for public hearing the resolutions against the segregation of Negro clerks and employees at Washington, which was recommitted by the two branches. Councillor James A. Watson of Boston, a Democrat in politics, said there should be equal rights for all.

William Monroe Trotter, editor of the Guardian and secretary of the National Independent league, gave the committee first hand opinion denouncing the action taken against the Colored employees of the government at Washington; Samuel A. Brown, Dr. Owen Walker and Representative Caro of Chelsea all urged the resolutions. The hearing closed.

N. I. P. L. Supported Protest.

(Traveler Herald Mar. 11, 1914.)

Protest Segregation of Colored Employes.

Strenuous opposition was registered before the legislative committee on federal relations against the segregation of Negro employes of the government at Washington. The hearing was on the resolutions introduced by Representative Caro of Chelsea protesting to Congress against the segregation of Negro clerks and other employes at Washington. The resolutions have been before the House and were recommitted to the federal relations committee.

Councilman Watson deprecated the fact that the Constitution is only regarded as standing for equal rights for all in theory and not in fact.

Others who strongly denounced the action taken against the Negro employes at the Capitol were William M. Trotter, secretary of the National Independent League; Samuel A. Brown of Boston, Dr. Owen Walker and Representative Caro of Chelsea.

Senator McLane, Chairman, Eldridge and Horgan; Representatives Achin (House Chairman) Dolbin, Lucke, Streeter, Henry J. McLaughlin, Lyden, Allen and Michael B. Kenney.

SAYS LINE IS KILLED

The N. Y. Amsterdam

Boston Man Reported to Have Ended Discrimination in Treasury Department.

3-18-14

Washington, March 9.—The second blow to segregation since the national anti-segregation petition by colored citizens was presented to President Wilson in the White House by a delegation of the National Independent Political League on Nov. 6 last, was announced by the Washington correspondent of the Boston Advertiser as follows:

"Colored people report that the last of segregation in the departments of the Government has come to an end in an order issued by Charles S. Hamlin of Boston, the senior Assistant Secretary of the Treasury. The segregation has hovered longest in the Bureau of Engraving and Printing of the Treasury, where some 300 colored girls were in the course of last Summer ordered by Director Ralph to desist using the common dining room at the luncheon hour, but to use instead a small room containing the lavatories assigned to colored people. The crowding was terrible and there were other obvious objections.

"Ralph refused to make a change, however, and the former head of the fiscal division, Assistant Secretary J. S. Williams, a Virginian, dd not make use of hs authority.

"Mr. Hamlin has now succeeded Mr. Williams, and he has eliminated the last of the segregation, as reported, by ordering, now that the Bureau of Engraving and Printing is to occupy its new quarters, that all employees shall use the common dining room there provided.

"The colored people are very grateful to Mr. Hamlin. To-day prominent colored people appeared in protest to a committee in Congress giving hearings on a bill proposing a legal enforcement of segregation in general in Washington."

When the delegation of the National Independent Political League made the argument against segregation he promised an investigation, which he made. Later on the auditor of the Postoffice Department, a separate room of colored men was changed.

When John Skelton Williams was made Comptroller of the Treasury the League's secretary, W. Monroe Trotter, asked Representative Peters of Boston to use his influence for the appointment of Mr. Hamlin to First Assistant Treasurer, as the following letter to Mr. Trotter shows:

House of Representatives,
Washington, D. C., Jan. 23, 1914.

Wm. Monroe Trotter, Cornhill, Boston, Mass.

Dear Trotter: Your wire is at hand. I wish to say that I am urging on Mr. Hamlin the appointment of some one unprejudiced to take Mr. Williams' place, left vacant in the Treasury. Yours sincerely,

(Signed) A. J. PETERS.
Feb. 19.

PITTSBURGH, PA

Courier

NOV 6 1914

OPPOSES SEPARATE COLORED SCHOOLS

Thinks Principle Wrong But Does Not Approve of Colored Instructors for Whites

CRITICISES BOARD MEMBERS

Cincinnati—Member James G. Fisk of the Board of Education announced Monday that he would oppose all plans of the board for the continued segregation of colored children in separate schools. Although Superintendent Randall J. Condon had pointed out that the colored children attend the Douglass and old Hughes schools from their own choice or that of their parents, and that they could, with equal propriety and the sanction of the school authorities, attend any other school in the city. Fish declared Monday that he does not believe it proper to have separate schools for them.

"The public attitude of Dr. J. M. Withrow and other members of the board espousing friendship for the colored people is simply a political move to win the sympathy of colored voters to the cause of the small board," said Fisk. "As a matter of fact, segregation is against the interests of the colored people. They should not be separated from the white children. They should have equal opportunities with the white children.

"I am opposed to the employment of a colored teacher to teach white children, on the ground that it is discrmination against the white children. Why do we not have white teachers in the colored school? The principle is the same."

NO SEGREGATION FOR BIRMINGHAM

Birmingham, Ala., July 23—Through the efforts of colored professional and business men, segregation has been shelved in this city. It was learned that the Board of Commissioners was considering a regulation to make the races live in segregated districts. The business and professional men went before the Board and lodged a protest and the commissioners deferred to their wishes.

Segregation — 1914
(See also under Agriculture, Social Conditions, etc)

Northport NY
Law Notes
Sept 1914

Race Segregation.

WHAT appears to have been the first effort to segregate whites and negroes in North Carolina has been overthrown by a decision of the Supreme Court of that state in the case of State v. Darnell, (N. C.) 81 S. E. 338, holding invalid an ordinance of a city which made it unlawful for any colored person to occupy as a residence any house upon any street on which a greater number of houses were occupied as residences by white people than were occupied as residences by colored people. The ordinance made a similar restriction against white people occupying as residences houses on streets where there were more houses occupied by colored residents than by whites. Such an ordinance, the court holds, is not authorized under the city charter provision that the aldermen "may pass any ordinance which they may deem wise and proper for the good order, good government or general welfare of the city, provided it does not contravene the laws and constitution of the state." In holding the ordinance to be an unreasonable exercise of the police power of the municipality, the court, speaking through Chief Justice Clark, says: "We do not think that the authority conferred by section 44 of the charter to enact ordinances for the 'general welfare of the city' can justly be construed as intended by the legislature to authorize an ordinance of this kind which establishes a public policy which has hitherto been unknown in the legislation of our state. To do so would give to the words 'general welfare' an extended and wholly unrestricted scope which we do not think the legislature could have contemplated in using those words. If the board of aldermen is hereby authorized to make this restriction, a bare majority of the board could, if they may 'deem it wise and proper,' require Republicans to live on certain streets, and Democrats on others, or that Protestants shall reside only in certain parts of the town, and Catholics in another, or that Germans or people of German descent should reside only where they were in the majority, and that Irish and those of Irish descent should dwell only in certain localities, designated for them by the arbitrary judgment and permission of a majority of the aldermen. They could apply the restriction as well to business occupations as to residences, and could prescribe the localities allotted to each class of people without reference to whether the majority already therein is of the prescribed race, nationality, or political or religious faith. Besides, an ordinance of this kind forbids the owner of property to sell or to lease it to whomsoever he sees fit, as well as forbids those who may be desirous of buying or renting property from doing so where they can make the best bargain. Yet this right of disposing of property, the *jus disponendi*, has always been held one of the inalienable rights incident to the ownership of property which no statute will be construed as having power to take away."

Chief Justice Clark does not directly pass upon the question whether, if the legislature had enacted a statute conferring on municipal corporations the authority to pass such an ordinance as the one in question, the statute would have been constitutional. From what is said, however, as to the inalienable *jus disponendi* incident to the ownership of property, it is to be inferred that such a statute would meet the same fate at the hands of the North Carolina Supreme Court as has befallen the segregation ordinance.

Richmond News Leader

OCT 24 1914

COLORED QUARTERS.

The courts and not the press must settle the controversy regarding the transfer of Immanuel Baptist church. Whether the proposed transfer of the church property be valid and whether the recent amendment to the segregation ordinance be binding are questions that can only be determined by judicial inquiry.

But readers will readily see that back of this controversy is the great and vital question of providing adequate living quarters for our colored population. Richmond people do not need to be reminded that a city which employs thousands of colored people as domestics, as operatives and as laborers cannot get the maximum return for wages paid unless these workers live decently. A cook who sleeps with half a dozen other persons in a crowded room on some back street is not, in the nature of things, a good servant; a laborer who is crowded with his family into two foul rooms in the back of some filthy shanty cannot be efficient.

More than this, we must appreciate the fact that when we permit insanitary conditions to exist among our colored population as a result of overcrowding, we menace the physical well being of the entire city. A high death rate among our negroes inevitably means an increasing rate among the whites. The cook or nurse who contracts tuberculosis is not kept by any special Providence from infecting the mistress she serves or the infant she attends.

Still more basic is the consideration that over-crowding and immorality go together—a consideration which has a special bearing at this time. We are within two years to attempt the enforcement of statutory prohibition in Richmond and we are determined to give it a fair test. All of the city's police are agreed that the most difficult field of enforcement will be in the over-crowded, congested colored quarters.

We must give our colored people more space in which to live. Common justice demands it. Conditions in their principal residential section north of Clay street have become unbearable. They either must take their chances in a gamble with death, must leave Richmond or must find new homes here. The only question which fair-minded Richmond will raise is how it will provide these homes and where it will locate them.

Two years ago we had an active housing association which set itself to solve the problem. It did good work for many months and filed a report which should have been read by every citizen of Richmond. But through lack of co-operation on the part of those from whom it had reason to expect support, the housing association could not carry out its program. Its work should be revived and given all the encouragement of the city government. Relief cannot be deferred. Something must be done quickly.

Opinion of a Northern Daily Paper on Race Separation.

The [illegible] Daily [illegible] makes the following editorial comment on the killing of the recent segregation ordinance by legal process in Winston-Salem, N. C. The Eagle says:

"We are glad to see the supreme court of North Carolina following the view of the supreme court of Maryland as to attempts of town or city authorities to lay out districts in which only white persons shall have their homes. Baltimore tried this and was beaten. Winston-Salem, in North Carolina, tried it and meets the same rebuke. The reasoning of each court is identical.

"The right to lease or sell property to anybody who wants to rent or buy is an absolute property right. If it could be taken away by city ordinance then the United States constitution could be ignored with impunity. And if Negroes could be kept out of a given district then Prohibitionists, Baptists, Roman Catholics or men with blue eyes or men with red neckties could also be excluded, which is unthinkable.

"No doubt there is in southern cities as, indeed, in northern ones, an evil which the proposed ordinance might be expected to check. If a man owns a residence building and cannot sell it he may force a purchase by one of his neighbors or by a combination of his neighbors through leasing to a Negro family or making a good bluff at selling to such a family.

"Color prejudice is unjust, narrow, absurd perhaps, but it is existent and is an element in realty values. The same sort of trick is occasionally worked by convincing neighbors that a tuberculosis hospital is going to take the property or that a liveryman is bidding high for it.

"In any case what has been called real estate blackmail, even by non punsters, is disreputable, contemptible, anti-social. It always merits a ride on a rail, and sometimes tar and feathers would be more nearly adequate punishment. But organized society would be accepting a greater evil in the place of a lesser if it undertook to try segregation of livery stables or hospitals or Negro residences.

"The jurisprudence of the southern states is kept on a high plane ordinarily, but we can see in such an issue a severe test for the judges in view of the proximity of Blease and the things he stands for in the other Carolina. The judges are the more to be applauded for doing justice where demagogy would have denied justice. They prove the value of an independent and nonrecallable judiciary."

Brooklyn Eagle

12 April 1914

NO SEGREGATION OF NEGROES.

We are glad to see the Supreme Court of North Carolina following the view of the Supreme Court of Mary-

The Post American
Ledger

land as to attempts of town or city authorities to lay out districts in which only white persons shall have their homes. Baltimore tried this and was beaten. Winston-Salem in North Carolina tried it and meets the same rebuke. The reasoning of each court is identical. The right to lease or sell property to anybody who wants to rent or buy is an absolute property right. If it could be taken away by city ordinance, then the United States Constitution could be ignored with impunity. And if Negroes could be kept out of a given district, then Prohibitionists, Baptists, Roman Catholics or men with blue eyes or men with red neckties could also be excluded, which is unthinkable.

No doubt there is in Southern cities, as, indeed, in Northern ones, an evil which the proposed ordinance might be expected to check. If a man owns a residence building and cannot sell it, he may force a purchase by one of his neighbors or by a combination of his neighbors through leasing to a Negro family or making a good bluff at selling to such a family. Color prejudice is unjust, narrow, absurd, perhaps, but it is existent and is an element in realty values. The same sort of trick is occasionally worked by convincing neighbors that a tuberculosis hospital is going to take the property or that a liveryman is bidding high for it.

In any case, what has been called real estate blackmail, even by nonpunsters, is disreputable, contemptible, anti-social. It always merits a ride on a rail, and sometimes tar and feathers would be more nearly adequate punishment. But organized society would be accepting a greater evil in the place of a lesser if it undertook to try segregation of livery stables, or hospitals, or Negro residences.

The jurisprudence of the Southern States is kept on a high plane ordinarily, but we can see in such an issue a severe test for the judges in view of the proximity of Blease and the things he stands for in the other Carolina. The judges are the more to be applauded for doing justice where demagogy would have denied justice. They prove the value of an independent and non-recallable judiciary.

In spite of the protests made by the colored citizens of Louisville, Ky., the segregation ordinance, which has been before the Board of Councilmen and the Board of Aldermen of that city for several weeks, passed those two bodies without a dissenting vote. That the measure passed is not surprising. That it passed without a dissenting vote is alarming, since it speaks for a united opposition to Negroes in the particular. The opposition will not stay confined to the particular. It will spread. Citizenship will be more easily struck down if segregation rules stand as precedents. However, there are two sides to almost every question. In this segregation business we take it, that, the race is not wholly free from fault; not in the sense of crime, but in the sense of residence pride. In most of our large cities where our people live in large numbers there are sections which almost beggar discription. These are not without influence when such questions are being debated. In admitting this we do not mean to be giving a club to beat us over the head. Here is a time when the truth will make you "free" if it ever can. Unless these sections tend to reduce it will take considerable nerve to stoutly contend for equality of treatment, citizens though we be.

New York Herald

APRIL 1914

NEGRO CHURCH FOR 'RESTRICTED' ZONE

Residents of 130th Street Block Resent Purchase by R. M. Boulden.

Residents in the many fine dw[ellings] 130th street west of Lenox ave[nue] surprised to learn last evening [that] house at No. 105, that street, [had been] purchased by Richard M. B[oulden], negro, and that he intended to [open] in it a negro church, of which [he will be] himself the bishop.

In this street are many dwelli[ngs owned] by the Astor Estate, the large[st] of Jordan L. Mott, founder of [the] business; the Presbyterian Chu[rch of the] Puritans and the home of the [Sisters] ters of the Ascension.

S. B. Bownes, a member of t[he commit]tee of Forty of the Harlem Pro[perty own]ers' Association, which recent[ly was] trying to restrict the negro [residents] district, lives at No. 148 West [130th st]., and he was greatly displeased when he heard of the invasion of the negroes.

"No negroes had come south of 131st street," he said last night, "and we had hoped to restrict them. I knew that Boulden wanted that house and urged him not to purchase it. This means that property values will suffer a still further decrease, as no property can be kept from the negroes."

The Rev. Robert Bruce Clark, pastor of the Church of the Puritans, said the negroes had made many offers for his church, but his congregation had refused to sell, as they did not wish to harm the values of other persons' property in the street.

WHITE WASHINGTONIANS PUSH STREET SEGREGATION

The Evening Star 2-3-14

FRAME A BILL AND WILL GET IT INTRODUCED INTO CONGRESS—NORTH WASHINGTON CITIZENS ASSOCIATION VOTE TO PUSH THROUGH CONGRESS BILL WHICH THEY BELIEVE WILL CIRCUMVENT THE CONSTITUTION.

(Washington Star, Feb. 3, 1914.)

Active steps are to be taken by the North Washington Citizens' Association to have a law enacted providing for race segregation in the District of Columbia. At its meeting held in the Church of the Advent, 2d and U streets northwest, last night, the executive com[mit]tee was instructed to have introdu[ced] in Congress a bill providing for seg[regat]ion of the races and to push it t[hro]ugh Congress. Last night being lad[ies'] night for the association, the busines[s] meeting was a brief one. At the conclusion of the business meeting B. G. Foster gave an illustrated lecture, "On the Potomac River From the Source to the Mouth."

The North Washington Citizens' Association has been delving into the race segregation question for some time. A draft of a bill was presented last night which it was thought would stand any attack in the courts. The bill was shown to the members by President H. F. Worley, who brought it to the meeting.

Believes it Constitutional.

Mr. Worley declared that he had conferred with attorneys in both Baltimore, Md., and Richmond, Va., about the bill, and they expressed the opinion that it would stand the test.

Prominent attorneys of this city, he said, also had declared their belief that no part of the proposed bill could be declared unconstitutional. President Worley declared that the bill which he had differed from the Baltimore law only to the extent that it does not alienate the property now held by Negroes, which was the point of atack in Baltimore. Mr. Worley also announced that he had conferred with members of Congress about the bill, and that one was ready to introduce it. A motion that the executive committee see that the bill was introduced in Congress and take active steps to have it passed was approved by the association.

SEGREGATION IN NORTH CAROLINA.

It appears by the sequel that the North Carolina Legislature, at its late special session, only considered and did not pass the rural segregation measure, which was urged, and will be, by Mr. Clarence Poe, editor of the *Progressive Farmer*, and discussed at length, editorially, in THE AGE of October 16. In discussing this vital matter in his home paper, the Greensboro (N. C.) *Daily Record*, Prof. Charles H. Moore, formerly national organizer of the National Negro Business League, says:

It is the unexpected that sometimes happens, but we are just now proud of North Carolina in that no action was taken by the late extra session of the legislature regarding the segregation bills introduced therein. And, furthermore, may I add, we trust that our real white friends will always be vigilant that the door of hope and opportunity shall always be kept open to the intelligent and thrifty colored citizens not only for his encouragement but for the best economic interest of the commonwealth.

Prof. Moore has set an example that should be followed by intelligent Negroes in every community. They should not fear nor hesitate to write, and keep doing it, to their white newspapers that they buy and read, in earnest but temperate protest against injustice and honest acknowledgment and praise of "real white friends." We all must learn to swat the enemy and stand by the friend.

Segregation is being most bitterly fought in Louisville, Ky., by the colored people. Some weeks ago the boards of councilmen and aldermen passed a measure to the end that the city be [divi]ded, or that there be [sep]arate sections or streets for the [N]egroes and the white people. This measure stung the pride of the proud Kentucky people, who learned their pride of their "points," the white people. They feel greatly humiliated to know that after these years the white people have felt the necessity to strike them such a cruel blow. Every effort now being made to have the law revoked. Public meetings are being held, and other steps have been taken to bring about the previous condition. We are not different in our view from what we were some time ago, when we said that such movements should be double edged swords. They should cut two ways. There is nothing in colored affairs that justifies the corralling of citizens. They do that in South Africa, but simply to keep the savages natives back—back to the bush. But there is an excuse for segregation, and it is quite the thing to talk to it. We are not improving any too rapidly now not to be segregated.

The New York Age

MASSES' RAPS CHURCH

4-28-'14

Radical Organ Assails Christianity of Church of Redeemer in Harlem.
(From the Masses.)

"The Church of the Redeemer has sold its building property at 136th street to defray debts. It has found that a redeeming plant in that particular section won't pay.

"The reason, according to Lawson Purdy, one of their wardens, is that this portion of the city is rapidly being settled by colored people, and the site is no longer suitable.

"Undoubtedly his idea is that the colored people are so superior they do not need redeeming.

"As bearing to the value to the democracy of the 'sacred' and the 'secular,' it is interesting that the colored people, after being crowded into the rear pews for years, were finally crowded entirely out of the first churches of New York. The progress of white snobbery was steady, until segregation became the rule. In the public schools progress has been made in exactly the opposite direction. Separate colored schools have been successfully abandoned in New York, and not only pupils but teachers given regular promotion. Colored teachers are now teaching white children. And there are a few things they can teach them too.

LOUISVILLE, KY
Courier Journal
AUG 21 1914

DELAY TRIAL ON CHARGE OF VIOLATING SEGREGATION LAW

John Miller, Negro, First Person To Be Presented Since Ordinance Went Into Effect.

The case of John Miller, negro, living at 1216 Zane street, the first person charged with violating the new segregation ordinance, was continued in Ordinance Court yesterday until August 27 on motion of Miller's lawyer.

Miller was arrested on complaint of Building Inspector W. J. O'Sullivan, who alleged he would not comply with his order to move out of the district where he now lives, and where the majority of the residents are white. He said Miller moved into the district after the segregation ordinance went into effect last May.

John Frey, of the Frey Planing Mills Company, was given the minimum fine of $5 for obstructing the sidewalk with building material.

A. Hildebrand, a huckster, living at 516 South Thirteenth street, was fined $5 for using short measures. He was arrested on complaint of Assistant Inspector of Weights and Measures Russell following the finding of short peck and half-bushel measures on his wagon last Monday.

Segregation – 1914
(See also under Agriculture, Social Conditions, etc.)

KY. SEGREGATION ACT ARGUED

The Guardian

Louisville, Ky., Oct. 4, 1914:—The case of J. B. Neighbors, George T. Young, Susie Crooms and others, against the city of Louisville, testing the constitutionality of the law purporting to separate the residence districts of the white and black races, known as the segregation ordinance, was before Judge Kirby Wednesday and argued on demurrer by Attorneys the question submitted. The city of Louisville demurred to the petition as amended.

Amounts to Confiscation.

In the amended petition the plaintiffs allege that their property by the ordinance is rendered tenantless, vacant and practically valueless if a house, owned and occupied by Negroes on a block where the majority of persons are white from any cause becomes vacant, as the owner cannot again reoccupy it or lease it to another of his own race of people, and if a Colored person ownsproperty, the sentiment is against a white person occupying it.

Attorney Chevalier argued that the ordinance does not affect the plaintiffs' property sufficiently for them to maintain a cause of action and for that reason the petition should be dismissed. He also argued that the ordinance had been held constitutional in other cities and that it would not work a hardship there.

N. H. Harper argued the case for the plaintiffs. The burden of his argument was that it simply confiscated Negroes' property in many instances where in almost every instance it worked a depreciation of the value of property.

THE NEW THEATER.

Quite a storm of protest has arisen from the white residents along Olive street west of Jefferson avenue, over the fact that signatures had been secured for the erection of a theater for colored people in that immediate vicinity. Mr. Richard D. Barrett, who is promoting the project, says that he employed a white man to secure the signatures and that there was no intention upon his part to infer deception in order to get the signatures. An almost similar state of affairs occurred in 1910 when, after the lease had been secured on Handlan's Park, and the required number of signatures had been attached to the petition, for a summer garden and amusement park, the poor whites in the neighborhood, as soon as they realized that the park was to be used by colored people, immediately organized an over-night improvement association and made such a howl and protest, that acting Mayor Gundlach was coerced into revoking the license for the park. A Mr. Hall, who was formerly a cheap dining car conductor and who had been discharged for stealing the company's money, was president of the association; he was at that time conducting a third class rooming house on Laclede avenue, west of Grand, and, strange to say, just three months after the weak-kneed acting Mayor Gundlach had revoked the license for the park the same Mr. Hall was sued out of the Laclede avenue house for non payment of his rent.

Now comes the Olive street row and it is safe to say, that ninety per cent of those who are protesting against the erection of a theater for colored people are floaters and can not consistently call any place home, for the majority are merely roomers. This is the same identical district which the St. Louis Star has held up to public gaze as the mecca for street walkers who so boldly ply their nefarious trade 'neath the cover of darkness. Any fair-minded citizen who has an ounce of civic pride would ten times prefer an up-to-date theater for colored people in that district, than to countenance the open vice traffic on one of our most public thoroughfares.

The Central Afro-American advises Mr. Barrett that if he has the required number of signatures to his petition, and if he can prove that those signatures were not secured by fraud or misrepresentation, to go ahead with his project and if the denizons of the underworld, who are in the majority in that district attempt to interfere by organized effort, the public will have a chance to see effect of a thorough test of the Sherman Law, backed up by the constitution of the State of Missouri, which makes it a felony for any person, set of persons, organization or members of an organization to enter into a conspiracy against any other person, persons or organization. We say, go to it, Barrett, and if the Law of the State of Missouri and the United States mean anything you will win out.

BY MASS. COMMITTEE

The Guardian

FEDERAL RELATIONS COMMITTEE OF MASSACHUSETTS LEGISLATURES MAKES FAVORABLE REPORT ON RESOLVE AGAINST SEGREGATION BY FEDERAL GOVERNMENT—MASS. NATIONAL INDEPENDENT POLITICAL LEAGUE APPEAR BEFORE COMMITTEE—COUNCILLOR WATSON OF BOSTON APPEARS.

(Boston Transcript, Mar. 12, 1914.)

A favorable report was presented today by the Committee on Federal Relations on the resolve placing the Legislature on record as protesting against the system of segregation of Negro employees recently enforced by one or more of the United States departments at Washington. The resolve states that the new policy violates the spirit, if not the letter, of the law and the constitution, is uncalled for. uniust and oppressive and con-

BOOKER HELPS VARDAMAN.

(Continued from page 1.)

tion of moral cowards among the Negroes of this country. This teaching of his has brought about a condition of economic serfage that has well nigh sapped all the manhood and darkened the hopes and stiffened the ennobling aspirations of the Negroes for fifty years. It is to be very much regretted that a man of such commanding opportunity and wide influence in his day and generation should be so servile and spineless in his teachings.

What Booker Has Done.

It is this very damaging doctrine that has brought about the unbearable and humiliating conditions of jim crowism, disfranchisement and segregation, which may be regarded as "the unkindest cut of all."

Appointed by White South.

This unfortunate statement before the Negro Business League was not the first egregious blunder that Booker has made since assuming the role of the Southern white-man-appointed leadership of the Negroes of America, and however much we rejoice in his marvelous achievements along industrial lines, we have yet to be convinced that his policies of non-resistance are not yet injurious and deleterious to the development of the nobility of true manhood and race virility.

Irreparable Blow.

We repeat, that at this particular time, when the Negro was beginning to assert himself and resist the cowardly attacks of the Negro-hating white man, as manifested in the insidious form of segregation, **he has given a blow to the race that is irreparable**, and owing to the positions which he occupies in the eye of the public, simply intensifies the heinousness of its effects.

Rivet Chains of Proscription.

To our way of thinking some of the evils, with which we as a race have to contend, will not be remedied by the subservient mien and truckling acquiescence which the Wizard of Tuskegee is being used to propagate. It may result in bringing a few paltry dollars to Tuskegee that will serve the few and infinitesimal part of the millions or more Negroes in this country, but will do great harm to the great struggling element of the race rising out of the ruins of a heartless prejudice, and **will rivet the chains of proscription and serfdom.**

What It Does to Race.

Mr. Washington may yet live to see the day, if he does not see it now, when such dangerous doctrine, of which he is the chief exponent, will produce a fruitage of **backboneless, sycophantic, cringing cowards of the Negro Race** in this country.

Hoke Smith Waiting for It.

This is the kind of bread upon which such political demagogues as Ben Tillman, Jim Vardaman, Hoke Smith and Hefflin feed. They and their kind have been waiting in breathless suspense for this very utterance, which they were sure would come in due time, just when a healthy sentiment was being chrystallized against such a damnable heresy as segregation.

Some one has said, and truly said, "To submit with silence when we should protest, makes cowards out of men."

TWO NEGROES VIOLATE NEW SEGREGATION LAW

Constitution 3-27-14

Two negroes, I. Shorter and R. Felder, who moved into 11 and 13 Fitzgerald street four days ago, were arraigned in the recorder's court yesterday on a charge of violating the segregation ordinance. The two houses now occupied by the negroes are situated between Decatur and Todd streets.

The white witnesses appearing for the prosecution stated that, although Fitzgerald was mainly inhabited by colored folks, none had ever lived on this block before, nor had they been given permission to live there now. The negroes stated that they had no intention to infringe upon the ordinance concerning segregation, but that they had rented the two houses on the representations of leasing agents.

In allowing them till September 1 to get other quarters the recorder stated that a fine of $100 a day would be imposed should they remain longer.

TWO NEGROES VIOLATE NEW SEGREGATION LAW

Two negroes, I. Shorter and R. Felder, who moved into 11 and 13 Fitzgerald street four days ago, were arraigned in the recorder's court yesterday on a charge of violating the segregation ordinance. The two houses now occupied by the negroes are situated between Decatur and Todd streets.

The white witnesses appearing for the prosecution stated that, although Fitzgerald was mainly inhabited by colored folks, none had ever lived on this block before, nor had they been given permission to live there now. The negroes stated that they had no intention to infringe upon the ordinance concerning segregation, but that they had rented the two houses on the representations of leasing agents.

In allowing them till September 1 to get other quarters the recorder stated that a fine of $100 a day would be imposed should they remain longer.

HAD TO DROP RACE ISSUE WHEN BRYAN SPOKE IN N. C.

The Guardian

WILSON'S SECRETARY OF STATE REFUSED TO ADDRESS SOUTHERN DEMOCRATIC CONVENTION IF FARM SEGREGATION WAS TO BE DISCUSSED WHEN HE SPOKE.

5-2-'14.

Special to the Advocate,

Raleigh, N. C., April 5, 1914.—When Wm. Jennings Bryan comes here Wednesday to give encouragement to the progressive movement in the Democratic party, the mass meeting will forego discussion of the race segregation plank in its platform. Prominent Democrats declare that Bryan declined to appear if the mass meeting which is precursor of the Democratic Convention, insisted upon debating the race issue. The sudden dropping of the race issue has caused widespread comment. Many Democrats declared that, having driven the Negro to the farm by legislating him out of politics, they will not support this measure, which would deprive him of the ownership of farms.

COLOR SEGREGATION OPPOSED

THE CRUCIFIXION AT CALVARY

Judas Iscariot betrayed the Saviour who was later crucified on Calvary for thirty pieces of silver. The colored citizens of Harlem were crucified by a Committee of Thirty last Monday evening at the Calvary Methodist Church on 129th Street and Seventh Avenue. There was formed the "Property Owners' Improvement Association," an organization to banish and segregate a race of progressive and patriotic native American citizens. Of this there can be not the slightest doubt. It is the outgrowth of the John G. Taylor covenant associations, which quickly died of suicide. The promoters of the present monstrous and mammouth scheme let the cat out of the bag by their first bold statement that colored residents would be forced to move north of 135th Street. At bottom the project is said to be the shrewd, unscrupulous effort of real estate sharks. Whether it is their real purpose to further depress property values to the end that the proposed railroad tunnel and yard project may be put through the streets named or whether it is simply their attempt to gain control for themselves of the property of the scores of owners we do not know. But that their efforts are foolish and wicked and will work great harm to race relations and property values and will fail we do know. To repeat the practice of the covenant associations and to set aside streets from which colored residents are to be moved and forbidden will be for those houses to be long hung up with "To Let" signs. This has done more to frighten investors and property owners of Harlem than all other things combined. It will fail because colored men are made of that red blooded stuff which makes them cross or die in the attempt to cross the line where hangs the sign "Thou shalt not." But what can we say concerning a Church of Christ which lends itself to such a cursed cause? Is this a Church of Christ or Calvary, the place where the real Church of Christ is crucified?

THE WHITE SOUTH

The Progressive Farmer 2-21-14.

[Every white woman in the South should read the articles on the race problem in this issue of The Progressive Farmer. Be sure especially to read Senator Tillman's vigorous appeal to all Southern women.—Editors The Progressive Farmer.]

BADGERED by precepts, prayers and jeers,
By petulant friend and foe that sneers,
She stands defiant through the years.

Guarding the future's open gate,
Alone, unchampioned, passionate,
Unreasoning and as fixed as fate.

To hostile creed and subtle song,
The roted rules of right and wrong,
That fall so lightly from the tongue,

She shouts one final argument,
On which her soul of souls is spent,
Deeper than plausible intent.

That, with more zeal than wisdom knows,
More courage than the hate of foes
Or love of native land bestows,

Taking no thought for ill or good
With the blind heart of motherhood,
She fights the battle for her blood

The voice of many a buried age,
Poet and warrior, priest and sage,
Who hoarded close her heritage,

And poured into her pulsing veins,
Rich with their slow, millennial gains,
The life that crowned itself and reigns;

The cry of children yet to be,
Whose doom she writes for time to see
In the stern script, Heredity;

O, louder than the roaring mart,
More sweet than any speech of art,
The past and future in her heart!

And never, never will her face
Proclaim creation's prime disgrace,
A mongrel, prideless, hopeless race;

But while her seed shall yet endure,
Clear-eyed, their tread shall still be sure,
Their blood be proud and brave and pure!

—John Charles McNeill.

BLOCKING EDUCATION.

Chicago Defender

BOTH HOUSES OF THE KANSAS CITY COUNCIL passed an ordinance to the effect that no Negro school or college, not in operation before June 1, last, should be allowed to locate within 2,400 feet of a white school. This was aimed especially at the Western college who had already made a payment of $5,000 on a new home within the proscribed radius. There are only two apparent reasons why such action should be taken, a conspiracy to beat them out of the money already invested or an ungrounded fear that trouble would arise between the white and black students. Whatever their motive it is mighty small in a city as large and cosmopolitan as Kansas City, and it is hard to conceive a body of intelligent men legislating against education, but prejudice is a reason destroyer, and things are done by people affected with this disease that only could be attributed to insane people. The North has long since ceased to wonder at the vagaries of the South and have learned to accept things as they find them without asking the reason, for they have none, so what's the use? This "leave the Negro to us" doctrine is having its effect and if it were not for the waking up of the black people themselves their condition would indeed be deplorable. In spite of every handicap they are rising day by day and when they come to actually know their own power—for education brings power—they will not only ask, but demand universal recognition—speed the day. Sit tight and don't rock the boat.

WOULD KEEP NEGROES OUT OF PUBLIC PARK

Special to The New York Age.

MEMPHIS, Tenn., June 23.—Sometime ago the Park Commission agreed to allow the colored citizens of the town to visit one day in each week, on Tuesday, the Overton Park and Zoo. This granting as a concession and privilege of what ought be a right has stirred the waves of opposition in certain organizations of white citizens and caused protests to be made that the Negro is undesirable and disorderly.

All of the white people do not take his view, however, as is shown by the following letter written by B. M. Roddy, cashier of the Solvent Savings Bank and Trust Co., and published in the *News-Scimeter*, in which the Park Commission is defended and some stubborn facts set forth in behalf of the Negro citizens of Memphis:

Editor The News Scimitar:

The colored people of Memphis, who represent almost one-half of the entire population of this great city, deplore the fact that every time the masses are given the slightest recognition as citizens and taxpayers, there has to follow a series of indignation meetings among the clubs of the city—I refer especially to the attitude of the Evergreen club in connection with the privilege given the colored citizens of Memphis to visit Overton Park and the Zoo on Tuesdays, one day out of seven.

I am in a position to know that the people visiting this public park on the day set apart for them are orderly, are neatly dressed and are reasonably quiet. They represent the very best element of the race in Memphis (the taxpayers). Two of their number pay taxes on over two hundred thousand ($200,000) dollars worth of property. Hundreds of them pay taxes on over ten thousand ($10,000) dollars worth of property (park taxes, too). These people have their wives and children with them, many of them drive out in their own automobiles or carriages, but of course the masses have to go on the street cars.

Here is the rub, here is to be found the real reason for this club's action. The cars are crowded; naturally so—the street railway company should put on extra cars when picnics are given in the parks, by either race. It is just as disagreeable to ride on the Madison, the Suburban or the Beale avenue lines every day either for the white people or the colored people, and in most cases for both, and when the rear end of the car is crowded with colored passengers, so many of the white patrons will push their way through this crowd to get out at the rear door, which is against the law. You can see this done every day. Negroes never leave the car from the front door, even when they occupy the entire car.

This, and all other clubs should protest against the street railway company and not against the Negro, who is trying to be contented, while receiving just one-seventh of his rights as a taxpayer and a citizen.

There are other alien races among us; they go to the park every day. The Chinaman, no protest; the Hindoo, no protest; these are members of the darker races of the earth, too, and they are being treated as they should be treated; like men and they are men. They ride in either end of the car however, are armed with permits from the higher officials, for fear they will be mistaken for Negroes.

Now the better element among the Negroes are not in sympathy with the state of affairs, they out-number all other alien races in the country sixteen to one. They own and control more property than all of the above mentioned races combined.

They are a direct descendent of the older element that served you so paternally and so well; they are making progress; they are saving money; they are rearing families; they are serving God. So let us all, white and black, look at this matter from a standpoint of right and justice; say to all taxpayers "Go to the public parks or zoo, as long as you pay the park tax, and the officers will protect you; your children. Twenty thousand of them need fresh air, need play grounds; in order to cut down the enormous death rate of this city. The city commission and the park board have been reasonably fair and the organizations should uphold them and not worry them with such committee meetings as they hope to have on Tuesday.

These men were elected by the people to govern this city and all good citizens should support and encourage them.

B. M. RODDY.

Memphis, Tenn.

APR 19 1914

SEGREGATION BILL AROUSES CONGRESS

Proposal to Separate Black and White Government Clerks Divides House.

Washington, April 18.—The race problem, even in these days of the vexing Mexican question and the free tolls muddle, is one that is taking its fair share of the capital spotlight. The appointment by President Wilson of Robert H. Terrell, a negro, to judge of the district municipal court, which southern senators are opposing, served to accentuate the stir in congress over the bill introduced in the house by Representative Aswell of Louisiana, providing for the segregation of white and black governmental clerks under the civil service.

There are today 22,540 negroes in the employ of the United States government, who draw down a total of $12,456,760 a year. Of these negroes, 4,426 are in the army; 1,529 are in the navy, and 2,140 are in the various navy yards and stations. Of the rest, 6,347 with an annual payroll of $4,099,116, are employed in Washington and the remainder work in government buildings throughout the United States.

Twenty-seven negroes are employed in the White House; 26 in the state department, 926 in the treasury, 170 in the war department, 174 in the navy department, 87 in the postoffice department, 593 in the interior department, 43 in the department of justice, 164 in the department of agriculture, 239 in the government printing office, 41 in the interstate commerce commission, 115 in the senate office building, 46 in the congressional library, 171 in the Washington postoffice, 2,413 in the district of Columbia local government.

In the department service outside of Washington, 16 negroes are employed in the diplomatic and consular service, 1,082 in the treasury branches, 2,342 in the war department, 3,599 in the postoffice department, 31 in the interior department, 102 in the department of agriculture, and 775 miscellaneously. There are 635 negroes employed by the government in New York, 670 in Chicago, 195 in St. Louis, from 40 to 90 in the other large cities of the country, and 14,130 in miscellaneous towns.

Segregation — 1914

(See also under Agriculture, Social Conditions, etc.)

The Land-Owner's Point of View.

The Progressive Farmer 6/13/13

Likes Negro Tenants Best.

NOT over 5 per cent of the population of this (Calhoun) county is Negroes. I have had better success, as a rule, with Negroes than whites. When working with Negro labor, I do not trust their judgment at all, but give the farm my personal supervision, and the Negro, as a rule, is glad of any suggestion a landlord may make.

Good white tenants are very scarce in this country, for the reason that any man who will work can, and soon will, own a farm of his own.

Fifty per cent of our white tenants move every year; this, however, is gradually growing less, as they are becoming better educated and see the folly of hauling their belongings over bad roads in the middle of winter to another locality where conditions are practically the same.

Many of our white tenants are quick to resent suggestions in regard to preparation and cultivation of crops. They would like to be furnished everything they want, work when they feel like it, have plenty of time to fish and hunt, and if their account is more than the crop is worth, they are sure they have been overcharged, and are ready to "get further," leaving the landlord to take care of the deficit.

This, according to my notion, is the reason for so many farms being occupied by Negroes instead of whites.

I am talking, of course, about the poorest class of white labor. Renters with their own teams and who can finance themselves for a year are few and far between, for in this country, they can buy land wholly on credit, and if they work they are soon out of that class. IRWIN F. SMITH.

How One Farm Has Fared.

I NEVER realized the destructiveness of our present tenant system until I left my farm in 1906 and went to Auburn to get an agricultural education. When I left my home it was in the highest state of fertility and the home place was everything a person could wish for. I returned every year to see how the place was being run under the care of a tenant. I found fences down, the land cropped any sort of way and the soil washed full of gullies. The beautiful shade trees that stood in front of the home were full of rotten limbs and the whole place looked like one of decay. The tenant was sapping the life out of everything that belonged to the place and was not putting anything back in return for what he reaped. This taught me the lesson that the thing for the landlord to do is to stay on his place. Since finishing college in 1910 I have observed more than ever the ruin to the South of our present tenant system. If I were not going to return to my farm and endeavor to restore it to its original fertility, I would lease the land for a period of not less than five years and I would dictate a systematic soil-improving crop rotation for my tenants, and if they did not want the land under those conditions, I would sow it down to clover and let it "rest."

D. M. CLEMENTS.

Why Good Tenants Are Scarce.

SEVERAL years ago I purchased as an investment nearly a thousand acres of land in the central part of Mississippi. About 700 acres was in cultivation and pasture. The first two years I hired an overseer and rented to Negro tenants. At the end of that time I found two results: the land was becoming poorer and the returns smaller. Then I decided if possible to rent to white tenants for cash. This I found to be no easy matter, as reliable white tenants ground phosphate rock, as the manure plowed under is amply sufficient to make the raw-rock available, and the difference in price is a great saving. As we take two-fifths of the crops for rent, we also pay two-fifths of the cost of these fertilizers. Our main object with the renter is to make his interests and our own identical, and to make him feel that they are identical. We do our best to cooperate with him, and find that the method is an excellent one. After four years, the results are encouraging altho not enough time has elapsed to increase the fertility to any great extent. Last year our corn made an average of 45 bushels, oats 33 bushels, and wheat 29 bushels. We cut two to two and one-half tons of clover hay per acre.

The Southern farmer might well follow some such system, using cowpeas or soy beans in place of our clover, and cotton in the five-year rotation in place of wheat. It has the advantage of always furnishing feed, gives a succession of crops that allows one man to take care of more land, and above all, it builds up the soil better each succeeding year.

Athens, Ga. R. E. BLACKBURN.

THE TENANT SYSTEM OF SCOTLAND.

A System by Which Buildings and Lands Are Kept Up Instead of Ruined—Third Prize Letter.

IN SCOTLAND the tenant system is carried on on strictly business principles, and it might be well to seriously consider the same in regard to this country.

A proprietor having a farm to rent, advertises it for a month or two, and takes in offers to be opened on a fixed date. During that period he has the opportunity to see and talk with intending bidders, and by that means, finds out their financial standing and otherwise.

After he has opened the bids he has made up his mind to whom he will let the farm.

After a party is chosen, then a contract is written out, in which are clauses as to rotation, length of lease —which is generally 14 or 19 years, with breaks by sanction of both parties at seven or nine years.

Under the Unexhausted Improvement Act, the land is examined by three disinterested parties to test its fertility when the new lease begins and a record kept. At the end of lease the same operation is repeated, and should the examiners find that the land is in a higher state of fertility and cultivation than when it was entered, then the proprietor pays the tenant the difference, but should it be found of less, then the tenant pays the proprietor. In this way the fertility of the soil is kept up to at least a normal condition.

In most leases there is a clause, prohibiting the tenant from selling any straws, but that it must be all used on the farm by stock and returned to the land in the shape of farm-yard manure. However, he may have a clause that allows him to sell straws if he puts as many tons of humus for each ton of straw sold.

The proprietor has to put in thorough repair, all buildings, fences, drainage, etc., when handing over to a new tenant. The tenant has to make good any damage or repairs, excepting general wear and tear.

Of course, circumstances here are not the same as in Scotland, for there the tenants are men of means, and highly educated, and farm perhaps more up-to-date than any other place in the world, and if they had a climate, such as we have here, there is no saying what the results would be.

The yearly tenant farmer is not generally the most desirable class

and I will call him, for want of better name, a "tramp farmer"—here

"ERRONEOUS IDEAS HELD BY WHITES AS TO NEGROES."

Editor of The Daily News:

I am sufficiently acquainted with your editorial columns to be convinced of the fairness of your view and the sincerity of your purpose. I am confident, therefore, that you will permit me to challenge the correctness of a statement made by you in last Sunday's issue in the editorial "Science of Segregation" in which you stated as the real cause of negroes objecting to segregation, "Whether they will admit it or not, it is in the bottom of these people's hearts, a hope of social equality, which is a thing which will never be and which the wiser of the negroes have realized ought not to be. Were it not for this hope, the strongest opposition to the segregation idea among the negroes would be removed."

We have one prominent, public-spirited citizen in Greensboro, Mr. E. P. Wharton, who seems to recognize the chasm that has been widening between the races since the days of slavery whereby misunderstandings between the races so frequently arise. Mr. Wharton has been studying at close range the habits and sentiments of the negro and within the last few months he probably has had occasion to reconsider his conception of negroes in many respects. There are many erroneous ideas held by white people as to negroes, and I suppose we negroes as often are equally in error as to the real opinions held by our white friends and neighbors. The opportunities for misunderstanding, now that we do not live so close together as in former years when the relations of master and slave existed, are ever present and are constantly bearing fruit. For example, the intelligence of the negro race has never been able to understand who so much prominence is given by white editors and public speakers to the subject of "social equality." We cannot for the life of us see what we are doing to impress our white friends that there is cause on their part to be apprehensive about our advances toward "social equality." Personally, some of the best friends I have are white. About all of my life I have had daily contact in a business way with members of the white race, yet I am satisfied that the most intimate white friend I have, has never discovered upon my part any attempt towards what might be termed "social equality." On the contrary, I have frequently been embarrassed and apparently discourteous, especially in meeting the lady members of the families of my white friends, rather than show that real interest I feel, for fear of seeming to make an attempt at "social equality." It has been only a few weeks ago that I had such an experience in the railroad station of this city. I refer to my own experience because I feel sure that I am acting in common with the ways of nearly all the negroes, whether educated or uneducated.

Greensboro Daily News 2/17/14

Indeed, we do not have social equality among ourselves. No self-respecting negro forces himself in the social circles of his own race. On the contrary, he is satisfied in advance of a hearty welcome. Of course, sometimes a negro will go where he is not wanted, but instances of this kind I really believe are as rare among my race as they are among the white race, notwithstanding our admitted lack of general intelligence as compared with that of the white race. For these reasons, if I know myself and if I know my own race, I am sure you are in error when you state that the objection that we have to segregation is because at heart we desire social equality.

Our objection really is not so much against segregation as it is against segregation by legislation. We submit that the reasons for such objections are natural and obvious. In the first place naturally we would like for the laws to touch our lives as little as possible when we have no share either in the making or in the enforcing of the laws. Secondly, where separation laws have been made we fare badly; the separate car law for example, daily forces us to endure rank discriminations.

Furthermore, negro sections often are very unsanitary and are most scantily provided with the ordinary accommodations of urban life. I was born in a white section of Wilmington. When I changed my residence to Greensboro I was then living in a white section. I enjoyed all the advantages of good streets, lights, sewerage connections, but because I preferred to be with my race, I bought and built in a negro section. In this, generally speaking, I fairly well represent the feelings and actions of my race. While negro sections are usually neglected, through the fairness of our splendid commissioner, Mr. J. G. Foushee, the objections that I had to face when I moved here—of being deprived of water, lights and sewerage connections—have been removed.

But Greensboro is an unusually liberal city in this respect. The feeling of fairness obtains here to such an unusual extent that it not only helps us, but it often hurts us. A negro business man coming in competition with the liberal and accommodating business men of Greensboro, stands far greater chances of failure in Greensboro than he would in many other portions of the country. Because of this unusually friendly feeling which is noted almost immediately by strangers who visit our city, it is far more difficult for us to have the banks and enterprises such as the negroes have in Mississippi, Georgia, Texas and Oklahoma; and, because of this unusually friendly feeling, if anywhere in the south the negroes were anxious to practice social equality, probably no where more than in Greensboro would they give evidence of such. Now if we are giving evidences of this desire, we do not know it. If so, we feel that our actions are misunderstood and we insist

that our objection to this legislation is purely for the reasons otherwise stated.

As a layman, I am not prepared to discuss the reasons assigned by Dr. Stiles that better sanitation will be obtained for both races by segregation. Science undoubtedly is advancing. The world moves forward. Yet some changes excite our surprise and arouse our suspicion. For nearly three centuries my people lived with the white people as their slaves. In many instances they lived in the same houses. In some cases they even shared the same beds. No learned representative of the medical profession found such intimate contact unsanitary. The associations of two hundred and fifty years have been displaced by the far more remote contact of industrious, struggling citizens. Now Dr. Stiles says this contact is unsanitary and baleful for both races. Our faith in Dr. Styles' conclusion is somewhat shaken, and the more so when we recall that a few years ago he posed as the discoverer of the hookworm brought to the white people of this country by the negroes, yet it seems well established that centuries ago hook worm infested many parts of Europe long before a negro ever was landed upon American soil.

But being a mere layman, I cannot speak with any degree of confidence on this point, however I feel, Mr. Editor, that I am better prepared than you to express the real, sincere feeling of the negroes, and I assure you it is my honest belief that in attributing our objection to segregation, especially segregation by legislation to a desire for social equality you are in error.

JAS. B. DUDLEY.

Greensboro, Jan. 8, '14.

NEW ORDINANCE BREEDS STRIFE

The Southern Reporter 4-25-14.

Measure Passed In Norfolk, Va., Called Unjust.

DENIES MANHOOD RIGHTS.

What an Influential Weekly Paper Says of Renewed Attempt to Stultify Ambition and Check the Progress of the Colored Citizens—Race Must Contend For Justice.

The recent adoption of a new segregation ordinance in Norfolk, Va., is causing no little unrest among the colored citizens against whose interest the measure is aimed. The first segregation law adopted by the city was declared invalid, unreasonable and unjust by Police Justice James S. Barron and ruled out by Judge McLemore of the city circuit court.

The Journal and Guide, an influential weekly edited by P. B. Young in Norfolk, Va., commenting at length on the new ordinance in an able editorial, in part says:

"The new ordinance as adopted by both bodies of the city council with only one dissenting vote differs from the old ordinance in one or two essential parts. It establishes the right of the city to appeal by eliminating the jail sentence from the penalty for its violation and under its provisions—whether intended so to be or not—is operative in only such city blocks as are already 'white' or 'black' as defined by the ordinance.

"The old ordinance defined a block as 'white' or 'black' in proportion to the number of white or colored residents in the block. Strange to say, the new law takes no cognizance of blocks occupied by both races. From a layman's point of view the ordinance merely anticipates a condition that may never exist. Still in its final analysis it is as objectionable as the old ordinance inasmuch as in its legal aspects it abrogates the right of one citizen to contract with another and is a serious menace to the economic advancement and even existence of the Negro.

"In order to conform to a legislative statute it is framed to 'prevent conflict and ill feeling between the white and colored races in the city of Norfolk and to preserve the public peace and promote the general welfare by making reasonable provision requiring the use of separate blocks for residents for white and colored people respectively.'

"In this particular it is a misnomer. No arbitrary law, no manner of class legislation can prevent ill feeling between the races. On the other hand, it can only serve to accentuate race prejudice and is of itself a practical demonstration of ill feeling between the races. As Dr. James B. Dudley has wisely said, 'That government is best that governs least—that places no unnecessary restrictions and handicaps upon the activities of the people.'

"The vote in the common council was almost unanimous, only one member, John J. Pitt of Washington ward voting against it. Mr. Pitt made a statement before casting his vote to the effect that he 'did not think the measure was just to the colored residents of the city. I cannot get the consent of my conscience to vote for it, and for that reason make this statement before voting.' Mr. Pitt also said that he 'did not subscribe to the doctrine that "might makes right" and that he regarded human rights above property rights.'

"Those were lofty sentiments. It requires great courage for a young southern white man to take that stand. He stood alone, which was not a rare thing. But it gives him more honorable distinction because of having stood alone. The colored citizens of Norfolk, who have long suffered as the result of unjust restrictions, have written the name of John J. Pitt upon a roll of honor, which is headed by the names of those princely Virginia gentlemen, Tazewell Taylor and James S. Barron.

"We fail to recognize the necessity of a segregation ordinance in Norfolk. The Negro does not want to encroach upon the precincts which the white man has set aside for himself. He does not want to invade the white man's exclusive reservations. The Negro does want room for expansion, however. He cannot be restricted to an area inadequate to meet the demands of natural growth and survive the pressure of economic competition. The Negro's fight against segregation is not a fight to live with the white man, but a fight to live by himself.

"We have been asked why the Negro objects to segregation. We do not object to segregation as voluntarily practiced by both races because of the natural law of selection which leads members of separate races to group together, which is a good and desirable thing in our situation, but we do object to segregation by legislation, because 'it stigmatizes us as legal undesirables; consigns us to undesirable localities; denies us participation in public improvements; subjects us to unsanitary conditions; increases our inconveniences; diminishes our accommodations; deprives us of police protection; restricts property values; exposes us to crushing business competition, and intensifies race prejudice.'"

WANTED. Several honest, industrious people to distribute Negro Literature Salary $60 00 per month. Prof Nichols. Box 138, Napersville, Ill.

DR. DUDLEY'S PROTEST.

The Daily News is glad of the opportunity to present to its readers the letter of President James B. Dudley, of Greensboro A and M college glad, because it is the first really strong argument by a negro against segregation that we have seen.

Nevertheless, we think President Dudley bears out, rather than contradicts the position assumed by the paper. In the very passage he quotes the statement is made that the wiser negroes have long realized that social equality is anything but desirable; what, then, is his strongly expressed opposition to the idea but a confirmation of that statement? It is just possible, too, there may be an essential shade of difference in the meaning behind the word "equality."

But the fact that one of the strong men of the race has a clear view of the situation is, unfortunately, no evidence that the great mass of the negroes think the same way. Had they been left to themselves we do not believe that the negroes would ever have set up such a false ideal; but their rash friends set it up for them in the days when the race was just emerging from slavery and was particularly susceptible to the baleful influence of the demagogue, and it has not yet been altogether shaken off. It remains in the mind of the average negro, especially the superficially educated negro, the greatest obstacle to segregation. And in the north, where people utterly incompetent to speak on the question, like Oswald Garrison Villard and Mrs. LaFollette, fulminate against the proposed legislation, they flatly declare that social equality is their ideal.

President Dudley, however, has brought some weighty arguments against segregation; nevertheless, we cannot see where he has controverted the principle. It may as well be admitted that segregation, as practiced on the railroads, or at least some railroads is calculated to set the negro unalterably against any further extension of the plan. Still, all we can see in that is proof that the railroads are derelict in their duty—not proof that the principle of segregation is wrong.

As for the question of sanitation, did Dr. Dudley ever know slave quarters in the days before the war to be so utterly lacking in that regard as the negro sections of many towns in North Carolina are today? We join him in congratulating the city officials on the fact that Greensboro is not one of those towns. But at the same time, we do not think that the medical argument in favor of segregation can be overset by a reference to slave days.

There is this to be said, though, against the instant adoption of the policy of segregation—the white race has no moral right to segregate the negroes until it is prepared to extend to them every facility that the whites themselves enjoy for the preservation of health and right living conditions. Indeed, to do otherwise would be to invite disaster upon our own heads. To cut the negroes off from such necessities as water and sewer connections would be to convert the negro section into a pest hole, whence plagues innumerable would emerge to visit a fearful vengeance upon those responsible for the wrong.

President Dudley may have proved that North Carolina is not yet quite ready to adopt segregation as a governmental policy, but we do not think that he has prove that the idea is essentially wrong.

NEW SEGREGATION LAW PASSED BY NORFOLK COUNCIL

Norfolk, Va., March 26.—Both branches of the Norfolk City Council last night adopted a new segregation ordinance to take the place of the one recently declared invalid by the police and city circuit courts. The new ordinance differs from the old one in few essentials, and the colored citizens apprehend little difficulty in having its unconstitutionality established. The Afro-American 3-28-14

In voting against the ordinance councilman J. J. Pitt said, "I do not think the measure is just to the colored residents of the city and for that reason cannot get the consent of my conscience to vote for it. I do not subscribe to the doctrine that 'might makes right' and regard human rights as being above property rights" Mr. Pitt was the only member of the city council to vote against the measure.

The colored citizens of Norfolk will fight the ordinance in the courts.

New York age 2-3-14

SEGREGATION LAW IS UNCONSTITUTIONAL

Special to The New York Age:

Norfolk, Va., Feb. 3.—Race segregation laws here, seeking to separate the whites and blacks in definite parts of the city, stand adjudged unconstitutional on a technicality. The city has lost an appeal in the State Circuit Court seeking to overturn a lower court's verdict of unconstitutionality.

WON HIS SPURS.

The Dallas Chamber of Commerce has, through its statistical bureau, just counted the Texas Jew. There are 20,000 in Texas, 2,500 of whom live in Dallas. While they constitute less than 3 per cent of the population, they control 11 per cent of the business.

The Negro ought to profit by the Jews' example. His percentage of numbers are away above his percentage of business. He leads in a percentage of mouth.

Segregation - 1914
(See also under Agriculture, Social Conditions, etc)

How to Develop the Rural Community

FROM AN ADDRESS BY EDITOR CLARENCE POE BEFORE THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, MEMPHIS, TENN., MAY 10, 1914.

Five Things Necessary

AS I SEE it, for the development of the Rural Community,—there must be

(1) Community Organization;
(2) Community Self-knowledge;
(3) Community Centers;
(4) Community Homogeneousness;
(5) Community Rivalry;

First of all there must be **Community Organization.** And foremost in effecting this result we must have the local organization of the farmers themselves, a Farmers' Union, a Grange, or other farmers' club, a practical wide-awake business organization that amounts to something. In learning the value of cooperation in making, marketing and financing farm crops, our farmers will learn the value of cooperation in a hundred brightening and socially uplifting ways, and in the long run this by-product of business cooperation may prove its more valuable result. God helps them that help themselves; and while other agencies may and should help, it is our farmers themselves individually and through their organizations who must chiefly work out all our problems of rural betterment. The local farmers' club must be the foundation of community organization.

But the work must not stop with the foundation. There are as good results to be had from the organization of the women as the men, and everywhere there is a farmers' club we should seek to have a club of farm women—such clubs as are already doing notable work in Catawba County, N. C., perhaps the most progressive rural county in the South. We must get everybody we can into our regular farmers' organization and farm women's organization, but there are many who will not join either, and the advocates of community organization and rural betterment must go out into the highways and hedges and lure these into the forward movement.

Community Leagues to Supplement Farmers' Clubs

BUT HOW can this be done? The best way I know is to organize, say in each school district, a "Community League" such as are now being organized in one or more Southern States, to supplement the work of the local farmers' organization—or to do the work where the farmers refuse to organize. The Community League embraces the teachers, preachers, doctors, merchants and others who will not attend the farmers' club; and the idea is to have general public meetings—[illegible]like the New England town meetings, in fact [illegible]arterly or as often as needed, to consider [illegible]ues affecting the common life of the people. [illegible]ach "Community Leagues" thus far started there have been committees on the following subjects:

(1) Committee on Social Life—To encourage good roads and all forms of recreation, local fairs, baseball and other games; school and neighborhood picnics, Christmas, Easter, July Fourth and Thanksgiving celebrations; corn shuckings; quiltings, debates, musicals, reading circles, etc., etc.

(2) Committee on Educational Work—This Committee would be expected to look after—

(a) Improving the school;
(b) Extension Work; lectures, library development, getting books, bulletins, and papers into all homes, etc.;
(c) Boys' and girls' industrial clubs.

(3) Committee on Farm Production—Soil Fertility, scientific and progressive crop growing and stock raising; improved tools and machinery and co-operation in their use.

(4) Committee on Marketing and Credits—

(a) Marketing crops and produce;
(b) Cooperative buying;
(c) Rural credits and thrift.

(5) Committee on Moral Conditions and Improvement—To combat all agencies of dissipation, or immorality, develop church and Sunday school interests and enlist these in the efforts for community development.

(6) Committee on Health Conditions and Improvement—To study conditions and adopt means for promoting the health of the community.

(7) Committee on Woman's Work—To look after home equipment; to work out plans for household management, home industries, recreation for the farm women, and so on.

Now think what it means to any community to have three to seven people especially designated to look after and investigate road improvement; another recreation; another marketing conditions; another sanitary conditions; and so on and so on—and the whole community summoned three or four times a year to hear reports and consider plans for progress in each respect. Wherever that happens we can go forward. With the Local Farmers' Union or other farmers' club, the club of United Farm Women and the Community League, we shall go about as far toward Community Organization as we can until Jefferson's dream is realized.

Community Surveys and Community Centers

THEN in the second place there must be **Community Self-knowledge,** which means as a prerequisite that there must be community surveys. It is the first duty of the Community League after organization to make such a survey, covering roads, wealth, occupations, agricultural conditions, schools, churches, social life, sanitary and health conditions.

Thirdly, there must be **Community Centers.** The development of such centers must be a growth, of course, but if we only have the ideal and realize keenly enough the value of that ideal, it will come—slowly perhaps, but surely. The consolidated school with high school features—with its school farm, its cooking and sewing room, its library and museum of nature study and local history—should be the central feature, and about its beautiful lawns and grounds should be grouped the neighborhood churches, lodge halls, fair grounds, the athletic grounds, the homes of preacher, doctor, school principal, etc., and to this center all the people of the neighborhood should come not only for school and church and Sunday School occasions, but for the public speakings, the meetings of Union or Grange and the United Farm Women, for picnics, ball games, debates, musicals, lectures, local fairs, moving picture shows, Corn Club or Canning Club meetings, etc., etc. There comes to my memory now the long twilight of an English summer evening when on such a community playground I saw a survival of the practice which obtained in Goldsmith's "sweet smiling village" of another era:—

> "And all the village train, from labor free,
> Led up their sports beneath the spreading tree * * *
> The young contending as the old surveyed."

The rural community of the future must group itself around such "social centers"—centers of educational, religious, social and intellectual life. Where such agencies are scattered it is hard to get as intense a community spirit, or give it a sense of its boundaries or delimitation. That is one great handicap now—namely that while Nation, State, county and city each has its definite boundaries the whole rural community is in "a twilight zone" and nobody knows where one such community begins and another ends. Jefferson's plan would have given the rural community boundaries and a name, and it is difficult to have a community consciousness without both these attributes. I have often wondered how it would be in our cities if there were two or three towns converging together and no citizen knew to which his allegiance belonged or with which city group he ought to work. I am reminded that on the farm where I was reared our school was two miles to the north, the church and postoffice two miles west, and the voting place two miles south. Even our rural free mail delivery with all its advantages has the disadvantage that with the abolition of the country postoffice many a country community has lost its identity and is now known only as 'R. F. D. 23," or something of the kind. The social center of every country neighborhood should have a distinctive and pleasing name and give this name to the whole community.

Racial Homogeneousness

IN THE fourth place there should be **Community Homogeneousness.** This is not a matter of concern to people in the North but it is to us in the South. We simply cannot adequately develop rural cooperation or rural community life where a population, sparse at best, is divided between two races who are utterly separate socially. Now it is chiefly because I know the one hope of rural betterment lies in the development of the community spirit that I am continually insisting that here in the South we must develop homogeneous white and colored communities—that where Negroes cease to become hired laborers or renters and become independent landowners working for themselves, they shall buy land in communities to themselves. This will be best for both races. Consider this fact, that the two races cannot mingle in any of the agencies of a richer community life we have just been considering—

y School, the
he cooperative
usicals, Corn Club,
etc. So it is inevitable,
ool districts each with
y white families neither
social life can be half as
if the hundred families of
l together. It must be the
and people to encourage
e to settle in communities

munity Rivalry

re must be **Community**
the civic spirit in our
rivalry with neighboring
everything: Chambers
ns, population figures,
ans, etc., etc.
districts we shall add
ous rivalry as soon as we
unity boundaries and com-
. Besides having each com-
distinguish itself in each line
we should have in every coun-
or some organization which
form of trophy or pennant or
of honor to the school district or com-
nity distinguishing itself in any of a dozen
forms of civic achievement. Why should there not
be an award to the school district in each county
reporting:

The best roads in the county; or
The best schools; or
The prettiest schoolhouse and school grounds; or
The most progressive farming; or
The greatest proportion of painted houses; or
The most pure-bred livestock and poultry; or
The most labor-saving, money-making farm machinery; or
The strongest and most active Local Farmers' Union; or
The biggest percentage of boys enrolled in the Corn Club; or
The biggest percentage of girls enrolled in the Tomato Club; or
The biggest percentage of women enrolled in United Farm Women; or
The most active churches and Sunday schools; or
The best neighborhood baseball team; or
The best school and Sunday School libraries; or
The highest average number of good books and newspapers read in each home; or
The best farmers' institute and women's institute; or
The prettiest lawns and flower-yards; or
The greatest percentage of homes with telephones; or
The best average water-supply for the homes; or
The greatest spirit of cooperation in buying and selling; or
The greatest spirit of cooperation in using farm machinery and in using pure-bred sires; or
The best sanitary conditions; or
The largest percentage of farmers making exhibits at county fairs; or
The greatest freedom from centers of drink, vice and immorality."

Character, Education and Home Ownership Essential

SUCH, all too inadequately sketched, is my vision of the Country Community of the future. I have of course assumed that it will have as its basis a people of sturdy virtues and that strong religious faith that have always characterized those who live nearest to nature and to nature's God, and that there will also be the two other fundamental prerequisites of education and home-ownership, without which no enduring civilization can be built up. It is on these broad foundations that Denmark has built her new rural civilization, as everybody there assured me, and so it must be here. The importance of education I need not argue; and as for home-ownership, I would only remind you of Dr. Carver's declaration that next to war, pestilence and famine, nothing is so ruinous to a rural commonwealth as absentee landlordism. When Goldsmith could say of what had been his "sweet smiling" rural village or community—

"One only master grasps the whole domain"—

the doom of that hauntingly beautiful bit of English rural life forever sealed.

But when we have the prerequisites of character, education and home-ownership, the development of such facilities for rural organization as I have pointed out should insure sooner or later the Rural Community, and with it a new and brighter era of our civilization.

The hero fears not that if he withhold the avowal of a just and brave act it will go unwitnessed and unloved. One knows it, himself—and is pledged by it to sweetness of peace and to nobleness of aim which will prove in the end a better proclamation of it than the relation of the incident.—Ralph Waldo Emerson.

SHOULD PATRONIZE ALL RACE ENTERPRISES

Special to THE NEW YORK AGE.

BALTIMORE, Md., May 6.—In an address before the Forum on "Segregation and Co-operation" Sunday night April 26, the Rev. Dr. R. R. Wright, editor of the *Christian Recorder*, Philadelphia, urged that the race make the most of segregation by building up and patronizing Negro enterprises.

He traced the segregation of colored Methodists from the whites a century ago, and declared that as the race had been segregated it had opened its own barber shops, undertaking establishments, etc., but had failed to enter the larger activities, such as the manufacturing of clothing and shoes for the millions of Negroes in this country.

He declared that present-day segregation of the race was prompted by those who would humiliate the Negro, and asserted that this tendency was shown in the establishment of race journals to chronicle those happenings of moment among colored people that the white press failed to notice. He urged that the race press be adequately patronized.

DOES THIS SQUARE WITH THE COMMUNITY CONSCIENCE?

A right cannot be made by the piling up of any number of wrongs. The negro teacher, Windsor, did wrong—erred in judgment, at least—when he bought property in a white residence district, expecting to occupy it. The white people who sold it to him are by no means free from blame, according to the way such matters are viewed by white people in this country. True ethics or false, such an act is an offense against accepted ethics. As a teacher, therefore presumed to be a man of information, Windsor should have known that to seek to occupy premises in a white neighborhood is not a prudent thing to do at this time.

But whether the negro lacked judgment, or deliberately offended by presumption against the unwritten canons of the society in which he is placed, has nothing to do with any wrong that he may have suffered at the hands of the dominant race. He was within his legal rights in buying and occupying the property. It is understood that, weeks ago, the neighbors asked the city government to anticipate this particular action by legislation such as was finally enacted—after it was too late. If Windsor knew of this, his position had more than the strength of law; he was well warranted in assuming that what he contemplated was in conformity with the policy of the city government; especially in view of the fact that the property is not a great distance from the school where he is employed as a teacher.

If it is true that Windsor has been made to surrender his property with a loss of $300 or $400, he has been wronged. It is an act of oppression, an act of injustice from a stronger and wiser race, one that confesses to superior virtue.

The negro, it is true, might have stood upon his rights. No law, no representative of the law, no official, had anything to do with his acceptance of a smaller price than he paid for the property that he did not wish to sell at all. But surely no one can blame him for not insisting upon those rights; and surely anyone who would advise him to persist in his defiance of his white neighbors would be offering counsel inimical to the interests of Windsor, of his race and of the white people.

The white men in the southern United States have set up a racial dominance which is understood by no people except them and the negroes of this section. It is absolutely inflexible and uncompromising. The white man has a strength and resolution sufficient to perpetuate this arbitrary relationship for all time, if he remains himself true to its laws. One of these laws is that the restricted rights of the negro are guaranteed. The white man's law of property is also the negro's law of property. And it is only by the most scrupulous adherence to these social canons, the most careful respect to the limited equality that has been granted the negro, that the status of our social condition can be preserved, and a racial harmony maintained.

If the facts are as they have been reported, a grievous wrong has been done this negro. There should be some way to right it. We do not believe the thing as it stands can square with the Greensboro conscience.

JUDGE SANCTIONS SEGREGATION LAW

Kentucky Court Upholds Right of Authorities to Divide Races

IS PROPER POLICE POWER

LOUISVILLE, KY., Dec. 24.—Segragation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the state, according to an opinion handed down in criminal court here today by Judge James P. Gregory. It violates neither the fourteenth amendment nor the Kentucky bill of rights, said the court.

The city council passed a segregation ordinance last May. Arthur Harris, a negro, ignored its provisions. He was arrested, fined in police court and appealed. His counsel endeavored to show his constitutional rights had been abridged.

The ordinance contemplates no immediate ouster of one race from blocks where their race is in the majority.

VANCOUVER, B. C. — The Hindus aboard the steamer Komagata who have resisted efforts to deport them have given in on all points and tonight accepted terms offered by the authorities. The terms are that the ship shall be provisioned for the return voyage and medicines be provided. No points were conceded by the government officials and a tense situation has been received.

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

COMMISSIONERS PASS SEGREGATION MEASURE

Greensboro

Ninth Segregation Law Called Suddenly Into Being by Row on Gorrell Street.

2-17-14

COPY OF THE WINSTON ACT

Greensboro has a race segregation law, the ninth of the kind in existence. It was passed as an emergency measure by the city commissioners yesterday afternoon, and "being necessary to the public peace," it took effect immediately, without the 20 days' notice required for an ordinary ordinance.

This action is a direct result of the purchase by a negro of a house on the corner of Gorrell and Martin streets. The purchaser is a sister of W. B. Windsor, a negro teacher in the Warnersville school, and she rented it to her brother yesterday afternoon and the storm burst.

It seems that the white property owners of the neighborhood had got wind of the new development some time ago, but they had been unable to stave it off. Nearly all the residents of that part of Gorrell street own their homes, and when they heard that Windsor was contemplating moving into their neighborhood they attempted to buy him off, offering, according to Frank Brooks, the amount of the purchase price, the amount he had spent in improvements and six per cent on his money for the time that he had had it invested. But Windsor appeared determined to occupy the place, and yesterday afternoon furniture vans appeared in the yard with his household goods, whereupon Gorrell street rose in arms.

The matter had been called to the attention of the city commissioners before, but at that time it was believed that it might be smoothed over without any uproar. But when it appeared that all attempts at compromise had failed, residents of that section of the city came down on the authorities with blood in their eyes, promising that if something were not done for their relief by means of the law that they would see to it that their own interests were defended. It was plain that the situation was loaded, and it was the first thing that came up at the regular daily meeting at 2.30.

They started on it at 2.30, but it was not until well after 6 that the meeting finally adjourned, and in the meantime a number of things of considerable import had happened.

The matter had been called to the attention of City Attorney Wayland Cooke last week, and he had been looking into the law on the subject, so he was not altogether unprepared when he got a hurry call to devise some method of unraveling the tangle. He appeared with a copy of the Winston segregation ordinance, modified enough to apply to the present situation. But the Winston ordinance, which is modeled after that of Richmond, Va., provides only against the moving in the future of people of the different races into blocks occupied by those of the other color, and this man, if not actually in possession, was so nearly so that it was a matter of grave doubt whether or not he could be ejected under the Winston ordinance.

Then it was suggested that perhaps the board might be better able to argue with the negro than the property owners had been, so Commissioner Rees sallied forth to point out to him the error of his way. But the matter of pointing proved more difficult than had been anticipated, for the man was nowhere to be found. The telephone having been called into requisition in vain, a boy was sent in a buggy to hunt him up. After a delay of an hour or more the boy returned, saying that he had scoured the city in vain.

In the meantime a delegation of Gorrell street citizens, consisting of B. E. Smith, T. T. Brooks, Frank Brooks, C. V. Clark and E. P. Wharton, all of whom either live or own property in the neighborhood affected, had put in an appearance. Gorrell street was little interested in the intricacies of the law, or the lack of law, on the subject; they wanted the negro moved out, and how or by whom they cared not at all. It was suggested that an injunction might be had if the former owners of the property would apply to Judge Lane, at that moment on the bench, and start a suit to set aside the contract on the ground that they had not intended to sell to a negro. The property was a part of the Washburn estate, which is in the hands of the Southern Life and Trust company. But S. A. Carr, of the trust department of that company, was quoted by one of the Gorrell street protestants as saying that the Washburn heirs knew exactly to whom they were selling the property. So that ground had to be abandoned.

Finally, it was suggested that there was at least a chance that the courts might hold that a man has not occupied a house until he is actually in it; that one load of furniture might not constitute occupation. In that case the ordinance then before the board would be sufficient, and it was thereupon passed.

In the meantime some one had got into communication with Windsor and told him that he was wanted at the city hall, where he appeared about 6 o'clock. He is a tall, exceedingly light negro, with few of the facial characteristics of the race. He might easily pass among strangers for a white man. He has been employed by the city as a teacher in the negro schools for the past 10 or 12 years, and is a man of considerable intelligence. As far as his demeanor was concerned he was respectful enough, but at first he appeared inclined to stand his ground, regardless of consequence. He was well enough acquainted with the law, apparently, or he had been coached by some one who is, so that he had a keen realization of the fact that it will be more or less difficult to eject him against his will.

The colloquy at one time threatened to grow heated, but Mr. Cook took a hand and explained to Windsor that he had an opportunity to smooth out a matter that might cause serious friction between the races if he would only sink his personal stake and sonsider the good of his own people, as well as the whites. Finally, he agreed that he would submit to the Gorrell street white men a counter proposition to their own, provided he be given time to get into communication with his sister, who owns the property, in order to secure a power of attorney from her, and with this the white men were compelled to be content, though they were not particularly pleased.

The new ordinance, printed elsewhere in the Daily News this morning, will not only operate to prevent negroes from occupying residences in white blocks, and whites from occupying residences in negro blocks, but it will also eliminate all "places of public assembly" of one race in a section inhabited by the other. This is understood to include such things as poolrooms, bowling alleys and moving picture shows. It does not affect people of either race now living in blocks occupied by the other. It merely guards against any increase in mixed blocks in the future.

This ordinance is of the socalled "Richmond type" because it is modeled on the one adopted some time ago by the city of Richmond. The cities that have segregation laws of any kind at present, outside of Greensboro, are Baltimore, Ashland, Va., Norfolk, Richmond, Roanoke, Winston-Salem, Greenville S. C., and Atlanta.

THE PRESENT STATUS OF SEGREGATION

Greensboro
Daily News
2-13-14

Gilbert T. Stephenson contributed to the January number of the South Atlantic Quarterly an article on "The Segregation of the White and Negro Races in Cities," which is an illuminating review of the present status of the problem that is looming larger every day in North Carolina. Mr. Stephenson's book, "Race Distinctions in American Law," which has been cited by the courts as an authority, has given to the Winston-Salem attorney the standing of an expert on this troublous question.

It will surprise most people to learn that segregation, in the matter of residence, was unknown in American law up to three years ago, when, as the result of an uproar consequent to the moving of a negro into a white block on McCulloh street, the Baltimore city council passed the West segregation ordinance. In a test case this was held unconstitutional, and another was promptly passed; this was soon replaced by a third, which was carried to the Maryland Supreme court in the case of State vs. Gurry. The court destroyed that particular ordinance, but upheld the principle of segregation, so a fourth ordinance was passed in conformity with the court's suggestions, and it still stands.

Since 1911 the principle of segregation has been incorporated in the municipal law of the cities of Baltimore, Norfolk, Richmond, Ashland, Va., Roanoke, Winston-Salem, Greenville, S. C., and Atlanta, and Portsmouth, Va., is preparing to take similar action. The state of Virginia on March 12, 1912, passed a law allowing any incorporated town in the state to adopt the principle of segregation provided it is done in accordance with certain stipulations set forth in the law.

According to Mr. Stephenson there are four types of segregation ordinances, which he groups under the names of the Baltimore, Virginia, Richmond and Norfolk types. Greenville and Atlanta have chosen the Baltimore type; Roanoke and Portsmouth that of the Virginia legislature; Ashland and Winston-Salem that of Richmond, while Norfolk's ordinance is unique. The Baltimore type deals only with all-white and all-negro blocks; the Virginia type calls for division of the city into districts; the Richmond type declares that a block the majority of whose residents are white is a white block and vice versa; while the Norfolk type recognizes ownership, as well as occupancy. The penalties range from fines of $1 to $100, or imprisonment from 30 days to 12 months, and in most cases each day's violation is regarded as a separate offense.

But it is the standing of the various laws in the eyes of the courts, rather than their details that will interest the average layman. Only twice has a case been carried to a court of permanent record—once to the circuit court of Hanover county, Virginia, and once to the Supreme court of Maryland. Judge Chichester, of the Hanover county court, held the ordinance constitutional; the Supreme court of Maryland held the principle of segregation constitutional, while condemning a particular ordinance.

"What the Supreme court of the United States will say," concludes Mr. Stephenson, "is the next question. This court has upheld laws separating the races in schools, in railroad cars, in street cars, in places of amusement, and in other public places. It has also, time and again, upheld the laws prohibiting intermarriage. Is there any inherent difference between separating the races in public conveyances and in separating them in their residences, provided vested rights are properly protected? That is the question that the Supreme court of the United States has yet to answer."

RACE PRESS SHOWS COURAGE

Editors Denounce Segregation as a Menace and Demand Fair Play.

The Crisis
Vol. 9 No. 1
Nov. 1914.

Muskogee, Okla.—Before adjourning its annual meeting recently held in this city the National Negro Press association unanimously adopted the following resolutions:

Whereas, The members of the National Negro Press association are in a position to give to the public such information as to what the race is doing along industrial, intellectual, moral, political and spiritual lines, and whereas the clergy are in a position to give great encouragement to our cause, we call upon each of them to give hearty co-operation by instructing their congregations to read race newspapers, magazines and periodicals and pay for them in order that we may conduct our publications on a higher business standard; and

Whereas, There are but few white papers that publish the facts of the progress of our race, and that as the Negro paper is the only medium through which we may receive due credit;

Be it resolved, That we beseech our educators and fraternal organizations that they insist that Negroes support the journals of their race which are struggling for advancement and race betterment and their social and political rights, realizing that to do so means an outlay of time, energy and money; and,

Whereas, We find that the accommodations for Negro passengers on the Missouri, Kansas and Texas railway, in the state of Oklahoma, are unequal to those granted the white race—that the fare for both races is equal—that the conditions in the "jimcrow cars" are as follows: One toilet for both sexes, poorly ventilated; badly lighted and insanitary cars; no smoking accommodations except among women passengers; their general equipment much inferior to those "for white people only;" and,

Whereas, The officials of the Missouri, Kansas and Texas railway permit their employees to violate the laws of the state and nation in that they allow these indignities to be forced upon us,

Be it resolved, That we, the members of the National Negro Press association, resent this treatment on their part as a badge of inferiority placed on our race, a curb to our highest ambitions, an insult to our womanhood, a reflection to our manhood and a denial of our human rights in direct violation of the laws of the state of Oklahoma and the constitution of the United States.

Be it further resolved, That we con-

demn the interstate commerce commission and the state railroad commission for allowing such conditions to exist; that it is unfair to exact the same fare of the Negroes as of the other races and deny them equal accommodations, and to force them by rules of the company, not by laws of the state, to be treated much worse than cattle.

That we especially commend the action of Editor Philip H. Brown of Hopkinsville, Ky., who led a successful fight against the violation of the separate coach law by railroad officials who did not provide equal accommodation in separate coaches.

We recommend that a copy of these resolutions be sent to the officials of the Missouri, Kansas and Texas railway, the members of the state railroad commission and the interstate commerce commission.

Be it further resolved, That we denounce all "jimcrow laws" and class legislation, segregation of government employees and disfranchisement; that we make a special protest to all railroad officials against the inhumane treatment of Negro passengers in the southern states, and that we do so publicly and fearlessly—not tacitly and subserviently—knowing that it is our duty to do so regardless of the adverse arguments and policies of many of our leading Negroes, realizing that—He who would be free must himself strike the first blow.

Resolved further, That we extend our thanks for the publicity given our meeting by the Muskogee Daily Phoenix, for the courtesies shown our delegation, whose request that the letter "N" be capitalized in the word "Negro" was granted; also to all other mediums of publicity for valuable services rendered.

Resolved also, That we express our thanks to the people of Muskogee for their cordial welcome extended us, also to the National Negro Business league, the Oklahoma State Business league and especially to the Muskogee Business league for their arrangement and hospitality, under the supervision of Hon. T. J. Elliott and his able assistants, who made the meeting a success.

Be it further resolved, That we invoke the divine blessings on each and every member of our association and on the human race, returning thanks for all opportunities accepted and all privileges granted.

NICK CHILES, Chairman.
MISS IDA M. BECK.
CHARLES SUMNER SMITH.

CITIZENS PURCHASED HOUSE FROM WINDSOR

Daily News
2-26-14

Paid $2,700 For It and Sold It for $2,500—Criticism of Board.

PETITION ASKS DISCHARGE.

Last night after considerable negotiation a committee representing citizens of south Greensboro agreed to pay W. B. Windsor, the negro who moved into the Washburn property at the corner of Gorrell and Martin streets, the sum of $2,700 for his property. The property was resold immediately to Maurice Pretzfelder for $2,500, the loss being distributed among citizens of the section.

The committee, numbering about 25, gathered last night at the city hall to ask the commissioners to have the segregation ordinance enforced and the negro removed from the building, and also to ask that he be removed from the position of teacher in the schools. Windsor did not go before the board, and is reported to have stated he feared violence, going, however, to the office of A. Wayland Cooke. He is said to have asked $3,000 for the property and to have paid $1,800 for it.

When the deal was negotiated he requested until Saturday in which to remove his effects from the house. The citizens informed him that he must get out Friday.

It was stated last night that the manner in which the commissioners had dealt with the matter had caused the citizens of south Greensboro a great deal of trouble. It was stated that committees for the past two months have visited the board, endeavoring to have a segregation ordinance passed, foreseeing the trouble that has arisen, and that there had been delay.

To the commissioners last night a petition was presented, accompanied by some 500 signatures, asking that Prof. Windsor be removed from the city schools. The board was not in legal session and will probably take up the matter today.

"To the Honorable the Mayor and Board of Commissioners of the City of Greensboro:

"The undersigned respectfully represent that William B. Windsor, a colored man, has bought and moved into the Washburn house located on the Southwest corner of Gorrell and Martin streets, fronting on Gorrell street. This is the only house owned and occupied by a negro west of Martin street and is an exclusively white settlement.

"We have no prejudice against the negro race, and will cheerfully aid in securing to him all his rights as a citizen; but we are unalterably opposed to anything that tends to promote social equality between the races. We feel that the close intermingling of our houses and the association of our children would be extremely detrimental to both races; and would probably result either in familiarity or constant friction, each of which might lead to dangerous results.

"It would inevitably prove of great damage to the value of our property, as many of the white people would wish to move out, and would find it impossible to sell their property for any reasonable price.

"Reputable white families do not wish to move into a locality which other reputable families feel it their duty to abandon.

"Professor Windsor knows this as well as we do, as interested parties have politely but plainly explained to him their feelings and offered to purchase his property at the price he paid for it with accrued interest.

"That Professor Windsor is a man of unusual intelligence and education and a leader among his people renders his conduct the more reprehensible and the more dangerous. He has been honored and trusted by his own people as well as by the white people of Greensboro, as shown by the fact that he now holds the position of principal of public school No. 2.

"Why should he move away from the neighborhood of his own school, leave his own people, and seek a home among the white people? We feel compelled to say that his action so dangerous in its tendencies and especially in its example, has destroyed his usefulness as a teacher of his race.

"The position of teacher is one of great influence, and his example to those who naturally look up to him is very great for good or evil.

"This will be especially so if he continues to receive your endorsement by his retention as principal of his school.

"We therefore earnestly ask that you remove him at once, and select in his place some one of his race who will realize the responsibility of his position and his obligation to both races.

"Respectfully submitted."

Attacking Harlem's Invasion by Colored Folks and Their Desire to Occupy Tenement Houses Wherever They Please—Indicator Gives Fine Demonstration of Base Race Hatred Against a Struggling People.

If the Indicator, published by Pease & Elliman, real estate agents, 340 Madison avenue, was of value to the people of the Greater City as a general reading medium, it might be feared that the article under the caption of "Black & White" and published in their issue of May 9 would be more harmful and might somewhat check the strides of progress of the colored race. There can be only one solid view taken of the infamous little paper, and that is it has singled out colored tenants for its slanderous attack, because probably that is the best way it could find to seek notoriety. That the News readers may read and be able to judge for themselves the calibre of the corporation or real estate firm that would permit an organ of theirs to publish and circulate such base words, we are publishing herewith the article which reads as follows:

"BLACK & WHITE.

"If extremes are to be avoided in all things, the extreme of democracy is included. Even the most ardent democrat has some rights for which he demands respect. In the case of those riotous individuals whose charity toward all is supposed to be paramount over their financial interests, it will generally be found that they have no financial interests and never will have. Theirs is generally nothing but a maudlin sentiment that is the equivalent of insanity and as fruitless. Probably when we say that there are to-day altogether too many Negroes on the subway trains at all hours, the sentimentalists will accuse us of a tendency to defy that worn-out document, the American Constitution. But it is a fact that there are constantly growing sections of the city that are being given up to the black race, because proximity to them is undesirable. During recent years a large section of the better part of Harlem has been ruined by their invasion. Actual figures can be cited to prove that they have greatly depreciated real estate values in Harlem and in other parts of the city. This in itself indicates that their presence is undesirable among us, and that they should not only be disfranchised, but also segregated in some colony in the outskirts of the city, where their transportation and other problems will not inflict injustice and disgust on worthy citizens. But meanwhile the evil is increasing, and as the colonization of the upper part of the city goes on, the use of the subway by a very undesirable representation of the colored race becomes more of a nuisance, and to-day is of such extent that many white people of both sexes have to stand, while the Negroes who get on at the extreme of line get the seats.

"It seems as if 'Jim Crow' cars were needed in this city. This view is not that of a crank, but the result of a discussion with some very conservative men, who would be perfectly willing to stand from the Battery to Harlem if it were to give preference to people of their own race."

The editorial has at the top of the page the following: "The articles in the Indicator are written by different individuals, and therefore represent individual opinions, not necessarily those of members of the corporation of Pease & Elliman. There is no guarantee attached by them as to the reliability of statements therein, nor as to their acceptability by members of the corporation, though in general they meet with their warmest approval."

If the articles are by "different individuals" in the real estate business they should make their identity known or the property handled by them that has been depreciated in value by colored tenants. They can be judged as nothing else except persons whose minds are poisoned with prejudice, for what has riding in the subway and occupying seats to the exclusion of whites to do with tenement living in the crowded Harlem section?

SEGREGATION LAW DECLARED INVALID

4-11-14
The Afro-American Ledger

Raleigh, N. C., April 10.—The State Supreme Court, in a unanimous decision declared invalid the segregation law recently enacted at Winston-Salem, N. C. The latter city had brought action under the law against William Darnell, who was charged with occupying a house in a white neighborhood.

Chief Justice Clark, who wrote the opinion of the court, stated that the aldermen had no right to pass such an ordinance. Mr. Darnell won on the ground that the ordinance forbids property owners to rent or lease buildings to who ever they pleased sanctions taking property without due process of law. Judge Clark held that such a principle might result in such restrictions as would drive out Roman Catholics, Jews, or Republicans.

END PUT TO DISCRIMINATION

3-14-14
The Chicago Defender

National Political League Claims No Segregation Exists at Nation's Capital.

(Special to the Chicago Defender.)

Washington, D. C.—Fighting every inch of the ground against Afro-American segregation, the Political League, with headquarters at Boston, has won a victory for the race. Since Wilson has been president, in the bureau of engraving and printing of the treasury department, where 300 men and women of the race work, the race has been segregated and humiliated. Every effort was made to have J. S. Williams, assistant secretary of the treasury, change the condition, but it went on until Charles S. Hamlin of Boston was made senior assistant secretary of the treasury. Mr. Hamlin has issued orders that in the new bureau of engraving and printing there shall be no segregation; that all employes shall use the common dining room provided. It is understood that most of the work done against segregation was by the National Political League and the Afro-American press, Editor Monroe Trotter being among the foremost workers.

Segregation Illegal in Alabama.

Birmingham, Ala.—The Board of Commissioners of Birmingham has had before it for several days a resolution which had for its object the segregation of the white and colored people in this city.

When the matter was brought to the attention of the colored people a few of the business and professional men quietly organized a little campaign among themselves.

They got the leading colored people and white people and with their united forces made an effort to defeat the proposed ordinance.

The colored people went before the Board of Commissioners, who received them in a most courteous and kindly way, and after the colored people were here, a unanimous vote was passed to postpone any action looking toward segregation of the races in Birmingham. This is taken to mean that the power action is dead

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

THE NEWS AND THE PRESBYTERY

Days before the meeting of the Presbytery on Monday of last week, before it had been decided to ask John M. Royall as the spokesman of St. James Church to speak before that body, the New York News was informed by those certainly in a position to know that several members of the Presbytery had been won over by the Harlem Property Owners' Association. So closely guarded were the details of the meeting of the Presbytery that doubtless many facts were distorted by gossip and many falsehoods invented by rumor. The fact that the chairman of the covenanters should be invited to address the Presbytery seemed conclusive in its significance of the rumor of the Extension Board's wavering. It was therefore that the News last week warned against the prostitution of the Christian Church to race prejudice and finance and urged St. James to stand firm in the faith.

FIGHT ON NEGRO SEGREGATION IN THE SOUTH

AN INCREASING NUMBER of southern cities are enacting segregation ordinances against Negroes and the question is one of live interest in Baltimore, Norfolk, Richmond and Louisville. At least a dozen cities and towns in the United States now have ordinances of this character. With the exception of Atlanta, Ga., and Greenville, S. C., practically all of the dozen ordinances now in force have been enacted in border states.

The fight which the National Association for the Advancement of Colored People is making against segregation centers just now in Louisville, Ky., which recently passed its first segregation ordinance. A test case will be brought and carried to the Supreme Court of the United States if necessary. The results of the Louisville case will be significant. It will affect over 42,000 colored people in Louisville and may, in fact, largely determine if the Negro is to be segregated in the United States, for this ordinance was carefully drawn to avoid the technical defects that have made earlier ordinances invalid and if it is held valid it may be widely copied.

The ordinance requires "as far as practicable the use of separate blocks for residences, places of abode and places of assembly by white and colored people respectively." Colored people may not move in blocks where the greater number of residences are occupied by whites and whites may not move into blocks where the greater number of residences are now occupied by colored people. There is nothing in the ordinance, however, to prevent occupation by white or colored servants or other employes of present occupants of blocks.

Certain sections provide a method by which a block which is vacant may be improved and by which its use for white or colored people may be determined. The clause which states: "Nor shall anything herein contained be construed to prevent any person who, at the date of the passage of this ordinance, shall have acquired or possesses the right to occupy any building as a residence, place of abode or place of assembly from exercising such a right," is an attempt to prevent the possibility of the ordinance being declared invalid on the ground that it interferes with the individual's exercising inalienable rights incident to the ownership of property as guaranteed to him by the Constitution.

News has come from Birmingham, that the City Council, after announcing its intention of passing a segregation ordinance, has decided to await the results of the Louisville and Richmond cases. In the latter city two cases are pending—one against a colored woman and another against a white man.

In Baltimore the National Association for the Advancement of Colored People has twice won segregation cases, the last time before the Supreme Court of Maryland. It is now preparing through its Baltimore Branch to carry a test case under the new ordinance to the Supreme Court of the United States.

In Ashland, Va., a colored man who brought a case to test the segregation ordinance has been forbidden to occupy himself or rent to colored people a house which he had purchased at auction. As this was formerly occupied by colored people white people cannot now move in and the property is falling to ruin. In Mooresville, N. C., a colored man was forbidden to build a house next to his own home on land he had owned for years.

Yet the Supreme Court of North Carolina in April declared the Winston-Salem segregation ordinance unconstitutional and Judge Devin in his opinion compared the conditions which would be brought about by the enforcement of such an ordinance with the "Russian Ghetto," saying: "The result of this policy might well be a large exodus of the most enterprising and thrifty element of the colored race, leaving the unthrifty and less desirable element in the state on the taxpayers. If the Board of Aldermen is thereby authorized to make this restriction, a bare majority of the board could, if they deem it wise and proper, require Republicans to live on a certain street and Democrats on another, or that Protestants should reside only in a certain part of the town and Catholics in another, or that Germans or people of German descent should reside only where they were in the majority."

LOUISVILLE NEWS

(By Al. A. Andrews.)

Louisville, Ky., June 8, 1914.

Mr. Eugene Jones, formerly a Fisk school teacher in this city, but now assistant director of the National League on Urban Conditions Among Negroes, of New York City, was a recent vistor in the city and guest of Mrs. and Miss Clark, of 1511 W. Chestnut St. Mrs. and Miss Clark are the mother and sister of Mr. John Clark, an associate of Mr. Jones in the social work in New York. Mr. Jones renewed many old and cherished acquaintances while here.

The Segregation Ordinance is still upon the municipal statute books, but the colored people have not ceased their efforts to rid the city legislation of such an obnoxious measure. The present scheme is to have the measure tested in the State Courts by the colored lawyers of Louisville, and attorneys and clients are sanguine of success. Funds are now being raised in all the local colored churches to prosecute the fight in the courts, and on to the United States Supreme Court, if need be. There are some few skeptical heads, who denominate themselves "Race leaders" who are clamoring for the employment of white lawyers, but the indications are that public sentiment will sweep them aside, and the ultimate victory will be a great achievement for the Negro race brought about through the efforts of Negro lawyers.

RECORDER UPHOLDS "SEGREGATION LAW"

Orders Syrian, Who Moved Into Negro Block, to Vacate Within Thirty Days.

Recorder Nash R. Broyles yesterday upheld the validity of the Ashley "segregation law" in the case against F. Decey, a Syrian, who moved into a house in Hardee street, in a block which was declared a "colored block" under the newly enacted law.

The case against the white man was brought by negro property owners and tenants and is the first tried under the ordinance. City Attorney James L. Mayson represented the complainants, and W. A. Sims appeared in behalf of Decey, who was ordered by the court to vacate the premises within thirty days.

"The fact that negroes were the first to invoke the law against a white man will have a good moral effect," declared Councilman Claude L. Ashley, author of the ordinance. "When the law was first urged most of the objections came from among the negroes who declared that its operation would interfere with their rights. The case just tried shows conclusively that the negro will get equal protection."

Several days ago, John Carey, a white property owner, brought an injunction against the city for the purpose of testing the law. Mr. Carey owns a piece of property in a neighborhood declared a "white block" under the law. The white property owners resisted efforts to rent the house to a negro tenant, and Carey filed a suit for an injunction for the purpose of testing the law.

ST. ANNE'S SEGREGATES

Famous Brooklyn Church Separates Colored from White.

St. Anne's Episcopal Church, one of the wealthiest churches of that denomination in Brooklyn, has at last placed the color line on its colored worshippers. The hundreds of colored members who, until two Sundays ago, were allowed free access to the large and beautiful edifice, are cut off from further privilege by that body. They have been grouped together and thrust aside in one of the dark corners of the spacious church.

This unchristian act on the part of the church officials is not altogether uncommon, and should have been expected. It is a well-known fact of long duration that the white churches, especially those to which the aristocracy belong will not tolerate the presence of colored folks in their midst, and it seems ridiculous that colored people humiliate themselves by being told point blank they are not wanted.

This incident should serve as a further warning to all colored people to attend their own churches, where they will receive a greater amount of benefits instead of score and derision.

New York Eve. Journal
6 July 1914

Louisville Negroes Pledge Funds to Fight Segregation Law

Louisville, July 6.—Financial support in testing the constitutionality of an ordinance segregating negroes was pledged by several hundred negroes.

This action was taken by the adoption of a resolution, after addresses had been delivered by Dr. J. E. Spingarn, of New York, of the National Association for the Advancement of Colored People, and Professor William Pickens, of Talladega College. The segregation ordinance prohibits negroes from moving into city squares in which most of the residents are white.

SUPREME COURT RULES THAT WINSTON-SALEM ORDINANCE IS INVALID

Raleigh, N. C., April 8th.—In a list of 12 opinions delivered this afternoon by the Supreme Court, one of special note was that of the State vs. Darnell, from Winston-Salem, involving the right of the aldermen of that city to prescribe certain blocks for colored or white residents. The court, Chief Justice Clark writing the opinion, declares that there is nothing in the chharter of Winston-Salem to empower the aldermen to enact and enforce an ordinance such as that involved, but does not pass upon the question of whether or not the Legislature would have power under the Constitution to enact statutes that would convey power to prescribe race segregation.

THE FIGHT OF THE AGE AGAINST SEGREGATION.

From the first moment that segregation showed its head in the Departments at Washington, The Age has fought the monster with all of its strength. Even before those whose votes

and influence helped to make this condition possible had awakened to the damage and danger, The Age had raised its voice in protest.

Segregation by the Government in Washington is not yet wiped out, and The Age will keep up its fight with all the strength it can command until this reproach upon the Government and humiliation to the race is dead.

Not since the Civil War has there arisen anything that so threatened our status as citizens as this color line drawn officially and sanctioned by the very head of the nation. If such a vicious principle were allowed to grow and spread we should ultimately be rendered to a state second only to slavery.

In this fight against what the New York "World" calls "Jim-Crow" Government the whole race should unite.

Mr. Poe Again

In the issue of The Progressive Farmer of May 30th, Mr. Clarence Poe wrote an epistle that consumed a page of his valuable space and called it "An open letter to Governor Mann." The burden of Mr. Poe's epistle was a dramatic protest against the Southern Sociological Congress, of which Governor Mann is president, for its course in the matter of race adjustment in the South. Mr. Poe complained bitterly that the Congress committed the unpardonable sin of mixing the races at one or two of the sessions in Memphis; that on one occasion some white ladies and himself were shown to their seats by a Negro usher. In the current issue of The Progressive Farmer Mr. Poe states that he has received no reply to the open letter sent Governor Mann, but that another officer of the Congress has written him that there were erroneous statements in his open letter. The ex-governor's silence is significant. He belongs to that group of Southern statesmen who will not permit themselves to be drawn into a controversy over the race question with professional Negro haters.

LOUISVILLE, KY

The

AUG 27 1914

SEGREGATION

WILL UNDERGO A TEST

Court Gives Negro Option In First Case Under New Ordinance.

On motion of counsel for the defendant, John Miller, negro, living on Zane street, between Eleventh and Twelfth streets, an agreed judgment of $5 was entered against Miller on the charge of violating the city segregation ordinance. Payment of the fine was suspended for ten days, giving the defendant the option of taking an appeal in the case or moving and settling the judgment.

This is the first case of violation of the new segregation ordinance, which went into effect in May of this year, that the city has been able to make out, and in view of this fact the option was granted the defendant in order to make a test case of its validity. It is expected an appeal will be taken at once. If the defendant chooses to take an appeal and does not move he is liable to prosecution each day he remains at the present location should the validity of the ordinance be established, as each day constitutes a separate offense.

BOSTON PAPERS ENDORSE ACTION.

The Guardian

(Boston Advertiser and Record, March 3 - 21 - 14, 1914.)

The House went on record, in faithfulness to Massachusetts traditions, in adopting without opposition the resolution protesting against segregation of Negro employees in the U. S. government departments at Washington. It was a wholesome expression of opinion. C. S. Hamlin has lately upheld the sound New England traditions of fair play for the Negro, in his activity at Washington, and this voice of the House at Boston is in the same tone.

SOME ILLS OF SEGREGATION.

The Crisis 11/1914

Dr. Washington's kindly advice to cease kicking about the part of the city you can't live in and commence beautifying that part that you can live in should strike with peculiar force the denizens of Fifth avenue at 134th and 133rd streets. Nor here alone is example given of what happens to the segregated. Many other streets in this and other cities occupied exclusively by colored people are irregularly cleaned. Many other sewers rank with those at 134th and 133rd streets in stench and disease-breeding qualities. Harlem streets are not the only streets allowed to carry for several days a dead dog or cat. Nor do Harlem streets hold the snow longest of all streets. Nearly all colored streets are allowed the ornamentation of dead animals and disease-breeding rubbish. And most colored streets have a snow-carrying longevity record.

Dr. Washington's advice is no doubt sincere, but is it practicable? Even were we fain to surrender our manhood rights—one of which is the privilege to breathe whatever air our pocketbooks afford—would it net us any profitable outcome in the long run? Catering to those who think the colored man could best serve his interest by voluntarily refuting his franchise, what would be our reward? Would not the white man grasp this opportunity to rivet more securely his fetters on us and stamp us indelibly with the brand of inferiority? NO, WE MUST UPHOLD OUR MANHOOD RIGHTS, FIGHTING WITHOUT QUARTER, FALSE FRIEND AND COWARDLY FOE.

STEPPING BACKWARDS.

Chicago Defender

LOUISVILLE, KY., ORDINARILY LOOKED UPON AS AN UP-TO-DATE CITY—for the South—has set itself back fifty years by the passage of the new segregation law. Why at this late day they deemed it necessary to put restrictions on the movements of the residents, defining definitely just where they shall and shall not live, is one of those unsolved, freakish, inconsistent hallucinations that the prejudiced denizens below the Mason and Dixon line are heir to. Undoubtedly the supreme court will hold it unconstitutional, un-American, and in that event Louisville will have shown her hand in a way that cannot fail to react to her discredit.

JOIN THE ANTI-SEGREGATION MOVEMENT

CUT THIS OUT—SIGN AND MAIL

The Guardian 3 - 21 - 14

"WHO WOULD BE FREE THEMSELVES MUST STRIKE THE BLOW."

All Join the League which caused resident to start inquiry on segregation

APPLICATION FOR MEMBERSHIP

I, the undersigned, herevy appl for membership in the

NATIONAL INDEPENDENT POLITICAL LEAGUE

Annual dues are One Dollar. Object is to secure rights under constitution. Rev. Byron Gunner, Hillburn, N. Y., President; W. Monroe Trotter, 21 Cornhill, Boston, Mass., Corresponding Secretary.

Name .....

Address

Negro Herald

WO - 1 5 1914

Fighting Negro Segregation

ATTEMPTS at segregating Negroes in the South are being strenuously contested in the courts, and thus far the Negroes and their friends have the best of it. A mass meeting, attended by some 800 Negroes, was held in Louisville, Ky., last week, and plans were made to fight in the courts an ordinance of the city, passed last May, which would keep the Negroes in a given section. The addresses which were delivered pointed out the fact that such segregation is not simply an injustice to the Negro, but is also a menace to the white population as well. A large number of segregation ordinances have been passed within recent months, the list including Baltimore, Norfolk, Ashland, Roanoke, Winston-Salem, Greensboro, Anderson, Greenville, and Atlanta. Many of these have been contested in the courts, and in not a single instance has the constitutionality of such an act been affirmed. The Baltimore ordinance has three times been found invalid. Winston-Salem's has been declared unconstitutional in North Carolina, while the Roanoke case is still pending in the courts of Virginia. No case has yet been carried as far as the United States Supreme Court. That such measures will be declared unconstitutional by the highest tribunal in the land is the firm conviction of all friends of the Negro race.

WHITE FARMERS ON LAND SEGREGATION

Special to THE NEW YORK AGE.

RALEIGH, N. C., Nov. 24.—The State Farmers' Union of White Men held a meeting in this city last week and passed several resolutions, one among which reads as follows:

"That we earnestly recommend the endorsement of the plan adopted at our last session urging land segregation between the races, and urge our local unions to help bring it about, to wit: That wherever the greater portion of the land acreage in any community is owned by one race, a majority of the voters of that race may say, if they wish, that in future no land shall be sold to persons of a different race, provided such action is approved by a reviewing judge or board of commissioners as being necessary to their peace and safety and the protection of their social life."

The New York Age

11/26/14

Segregation — 1914
(See also under Agriculture, Social Conditions, etc)

BOSTON POST CONDEMNS FEDERAL SEGREGATION AGAIN

The Guardian 3-21-14

NEW ENGLAND'S LEADING DEMOCRATIC NEWSPAPER CALLS SEGREGATION "ILLIBERAL"—ENDORSES PROTEST BY MASS. LEGISLATURE—STATES PRACTICE IS BEING ABOLISHED—SAYS VOICE OF MASSACHUSETTS WILL BE HEEDED.

(Boston Post, March 14, 1914.)

Washington reports that the recently applied separation of Negro from white employees in the departments of the United States is practically ended. Still, for the benefit of any officials who may have some lingering inclination toward such outrageous illiberality, it will be well for the Legislature of Massachusetts to adopt the resolution favorably reported by the committee on federal relations protesting against this particular form of segregation.

The resolve recites that the new policy violates the spirit, if not the letter, of the law, and the Constitution, is uncalled for, unjust and oppressive and constitutes a backward step in the course of our government.

We rather imagine that what Massachusetts has to say on such a matter will command some respect at the White House.

New York Tribune

6 July 1914

WAR ON ANTI-NEGRO LAW

Financial Support Pledged by Mass Meeting in Louisville.

Louisville, July 5.—Financial support in testing the constitutionality of an ordinance segregating negroes in Louisville was pledged by several hundred negroes at a mass meeting here to-day.

This action was taken by the adoption of a resolution, after addresses had been delivered by Dr. J. E. Spingarn, of New York, of the National Association for the Advancement of Colored People, and Professor William Pickens, of Talladega College, Talladega, Ala.

The segregation ordinance became effective last May. It prohibits negroes from moving into city squares in which most of the residents are white. The same prohibition applies to white people. Dr. Spingarn stated that the National Association for the Advancement of Colored People would assist in the legal fight against the law.

ATTACK VALIDITY OF SEGREGATION LAW

The New York Age 9-24-14

Special to The New York Age.

BALTIMORE, Md., Oct. 1.—The colored residents of Baltimore are planning to attack the validity of the segregation law. At a mass meeting at Grace Presbyterian Church Monday night addresses urging that the law be tested were made and funds collected to secure lawyers. A similar meeting was held in Sharp Street Memorial Church Wednesday, September 30, and a generous sum collected and subscribed to and in the fight.

The decision to test the law was reached after a white family had moved into 1929 Etting street, which block is only colored tenants. The police are disinclined to make an arrest for violation of the segregation law, the offender in the case being a white man who wanted to run a grocery store to catch the colored trade.

The police are most active, however, whenever a colored family moves into a "white" block, as was evidenced when a colored family moved a few days ago into a block of two houses only, the single tenant being a white family. The Hebrew who owned the property was summoned to appear in the police court, where he was fined five dollars and costs and ordered to return the colored tenant a week's rent so that he could move out right away.

Two segregation laws have already been declared invalid and it is the belief of many that the present one will not stand a test as to its legality. The authorities do not seem anxious, however, that any test be made.

Segregation Killed In Birmingham.

Brimingham, Ala.—The Board of Commissioners of the city of Birmingham have had before them for several days a resolution which had for its object the segregation of the white and colored people in this city.

When the matter was brought to the attention of the colored people a few of the business and professional men quietly organized a little campaign among themselves. They got the leading colored people and white people and with their united forces make an effort to defeat the proposed ordinance.

The colored people went before the Board of Commissioners who recieved them in a most courteus and kindly way, and after the colored people were heard a unanimous vote was passed to postpone any action looking toward segregation of the races in Birmingham. This is taken to mean that the proposed action is dead.

PITTSBURGH, PA.

DISPATCH

JUL 2 7 1914

Negro Ghettos

The question of the urban segregation of Negroes is to have a legal test in Kentucky, where a meeting of 800 colored men in Louisville made preparations to contest the ordinance that went into effect in May. The speakers, the most prominent of which were Negro educators, declared that it could be shown that every attempt to set aside a Negro quarter was injurious to the whites as well as to the blacks. A Negro ghetto is inevitably neglected, and while it is bad for the whites, the experience of getting more of the municipal funds than the latter are fairly entitled to is equally bad.

The growth of Negro segregation ordinances includes several Southern cities of which Baltimore, Norfolk and Atlanta are the most prominent examples. But we have yet to learn of an unqualified affirmation by a State Supreme Court of their constitutionality. Baltimore's ordinances have thrice been found invalid. The same result in North Carolina attended the Winston-Salem enactment. If any Southern court should uphold them, there is still the United States Supreme Court. So that their legal prospect is not smiling.

As a question of justice or of municipal policy the measures are even less well-founded. People may object with as good reason to the neighborhood of Slavs, Greeks, Chinese or Japanese. But if we go to setting aside a quarter in which each nationality may reside and forbid them to all others we shall soon find the course to be impracticable as well as unjust.

NEW YORK CALL

6 July 1914

COLORED PEOPLE PROTEST AGAINST LOUISVILLE SEGREGATION ORDINANCE

1,500 Negroes Condemn Measure Recently Passed by City Council. Branded as Act of Sophistry.

LOUISVILLE, Ky., July 5.—This afternoon in Quinn Chapel over 1,500 colored people attended a mass meeting arranged by the Louisville Branch of the National Association for the Advancement of Colored People to protest against the segregation ordinance recently passed in this city. Dr. J. E. Spingarn, chairman of the Board of Directors of the National Association, spoke in part as follows:

"We believe that the segregation of property according to race distinction offends both against political morals and against economic expediency. It offend against economic expediency because the artificial restrictions it sets up will entail ultimate economic burdens out of all proportion to the apparent, and only apparent, depreciation that is at this moment the ground for legal segregation. It offends against political morality because it places a struggling race, emerging from slavery and economic dependence, in a permanent position of disadvantage in respect to other races which already hold the most advantageous positions.

"It is mere sophistry to say that there is no real discrimination because white men may not move into black neighborhoods just as black men may not move into white neighborhoods. Imagine the justice of a law which denied the right of poor men to borrow from rich men, and then, to make the matter wholly equitable, denied the right of rich men to borrow from poor ones!"

COLORED QUARTERS.

The Richmond

We note with pleasure the publication in the editorial columns of the Richmond, Va. News-Leader, entitled, "Colored Quarters." We are pleased to observe that there is a return to a sane conservative discussion of existing conditions, where the interests of the whole people are to be considered as in contrast to those of the favored few. There has been a persistent attempt to create impression that the colored people of this community were endeavoring to settle in white districts and to embarrass and anger the white people of this community.

As a matter of fact, no such condition existed. White people, who had bought in the outlying districts of the city and who resided in the neighborhood of the colored people or on the border-line, so to speak sold their property to colored people and with the money thus obtained paid for their more modern residences. This created a storm of protest from those other property owners, who were not able to obtain purchasers for their property among colored people at the price they demanded and then came the segregation ordnances.

They have been flaunted in the faces of the colored people until we have reached the stage where respectable colored people residing in colored neighborhoods have been ordered to move out of their own houses. The absurdity of the proposition is apparent upon its face. The editorial comment of the News-Leader is in keeping with common sense and we hope all of our people will read it.

LOUISVILLE, KY

COURIER JOURNAL

AUG 2 8 1914

FINED $5 FOR VIOLATING SEGREGATION ORDINANCE

Payment Suspended To Permit John Miller, Negro, To Appeal.

The first case of violation of the new segregation ordinance, that resulted in John Miller, negro, being fined $5 yesterday in Police Court on motion of his counsel, payment of the fine being suspended for ten days in order to permit him to appeal or move and settle the judgment. Miller was arrested on complaint of Building inspector W. J. Sullivan, who alleged he moved to Zane street, between Eleventh and Twelfth, after the ordinance had gone into effect.

The case of seven women arrested Wednesday night charged with keeping disorderly houses on Market street, between Ninth and Tenth, were continued until September 1. They were arrested following a complaint the Federation of Jewish Charities made to Chief of Police Lindsey. They gave their names as Mildred Clark, Edith Prewitt, Pearl Brown, Pauline Hopkins, Ethel Lawrence, May Cunningham and Bessie Ambrose.

Philip Bierod, his wife and daughter, Anna May, of 2619 Garland avenue, charged in a warrant sworn to by August Schmidt with disturbing the peace of the neighborhood in which they live by carousing at all hours of the night, were placed under bond of $500 each to keep the peace for one year by Acting Judge Gocke.

MEMBER
NATIONAL NEGRO PRESS ASSOCIATION

The Indianapolis Freeman 9-5-14

Segregation is civil immorality when nothing in the conduct of a people give rise to it. Is the race so conducting itself in its residence precincts that segregation is suggested out of the very nature of things?

THINGS HAVE COME TO A PRETTY PASS here in Chicago when we are to be used as a veritable boogie man, a plague or any loathesome creature that even the thought of would make one shiver. It is customary to tell little children that if they don't do so and so what dreadful things will happen to them; but when grown-ups resort to such silly things it is high time to call a halt, and especially when they are aiming their attacks on a supposedly helpless class of people and hoping to gain their point by stirring up race prejudice. The following from the Chicago Journal of recent issue, will show to what depths the upper class (?) will sink to accomplish a selfish end:

"Battling" Louise Korth, who opened war on the council committee on streets and alleys by promising to lease her property to Colored tenants if the council votes to sell Stone street, between Banks and Goethe streets, to Mrs. Potter Palmer, renewed her declaration of war today and said she was going to see it through to the finish."

The committee on streets and alleys, by a vote of 6 to 5, recommended the passage of an ordinance vacating Stone street in the prescribed region. The matter was referred to the compensation committee. The Palmer estate has offered $103,000 for the street. Miss Korth and William LeMoyne made strenuous objections. Miss Korth says the street is worth $400,000.

"If they persist," said Miss Korth today, "I'll hang a big sign out in front of my place offering it to colored people cheap. I understand that there is a little exclusive park just behind my place where some of the boys and girls from the Lake Shore families play ball. Well, they'll probably be playing with pickaninnies soon.

"I'll fight this thing to a finish, even if I have to make a speech before the city council. They can't stop me. It takes a woman to handle a man and I'm not afraid of them. As a matter of fact, we are not getting a fair deal in this case."

So does Miss Korth plan to work her vengeance on the elite of the neighborhood, chief among whom are the followers of the Potter Palmer estate, in the interests of which the vacation of the street was asked.

"They say they don't believe I'll carry out my threat," said Miss Korth as a passing shot. "They'll know more about it when the dark cloud which hangs over the North Side breaks and a shower of little colored babies descends."

Kindly note that all of this is happening in our most exclusive set where a monopoly of the brains, culture and refinement is supposed to exist. If the moral courage to do right because it is right is not to be found in those who are financially independent, then where?

THE PRESBYTERY

IF THE REPORT IS TRUE THAT THE NEW YORK PRESBYTERY HAS BEEN INFLUENCED BY THE HARLEM PROPERTY OWNERS' IMPROVEMENT ASSOCIATION TO DISSUADE THE COLORED ST. JAMES PRESBYTERIAN CHURCH FROM MOVING NEARER TO ITS PARISHONERS, IT IS ONE OF THE MOST FLAGRANT PROSTITUTIONS OF RELIGION TO RACE PREJUDICE AND FINANCE THAT THE CHRISTIAN RELIGION HAS RECENTLY PRACTICED. THE HARLEM ASSOCIATION, PULLING WIRES OF WEALTH, ARGUES THAT, DESPITE THE COLORED CHURCH'S NEED OF SAVING SOULS, FOR THE PRESBYTERY TO SANCTION THE MOVING OF THE CHURCH TO THE COLORED COMMUNITY WOULD BE FOR IT TO FURTHER SUBSTANTIATE THE COLORED PEOPLE IN HARLEM; WOULD HELP TO DEFEAT THE ASSOCIATION'S PLANS TO BANISH AND SEGREGATE THEM. THE PRESBYTERY IS ALLEGED TO HAVE SAID, "AMEN." THE COLORED PEOPLE OF THIS COUNTRY WILL BE HEARTILY ASHAMED OF ST. JAMES PRESBYTERIAN CHURCH IF IT LISTENS AND HEEDS ANY SUCH MONSTROUS PLEA BY THE PRESBYTERY. IF THIS BE THE PRICE OF ST. JAMES BREAKING WITH THE PRESBYTERY, LET IT BE DONE A THOUSAND TIMES FIRST IF THIS BE MODERN CHRISTIANITY MAY THE LORD DELIVER THE CIVILIZED WORLD FROM ITS YAWNING INFERNAL CHASM.

ished at BALTIMORE, MD.

FINE HOME TO NEGROES

Philadelphia Woman Wouldn't Let Neighbors Dictate To Her.

[*From the Philadelphia Public Ledger.*]

In spite of the protests of neighbors, who are all white, Mrs. Herman Goller, 1517 Conestoga street, has rented her house at 1818 West Venango street to a colored family to show her neighbors that they could not "dictate" to her and to benefit the colored race. The house is in a row of attractive dwellings, in a good neighborhood. For several days it has borne the following sign:

"For sale or rent, to colored families only."

Yesterday (Wednesday) a colored family moved into the house and the "To rent" sign was superseded by another advertising the opening of a hair-dressing parlor.

Mrs. Goller inherited about $60,000 last June from her father, who made his money on a tobacco plantation in the South, chiefly with the help of colored employes. He provided in his will that Mrs. Goller must spend some of his money in an effort to help the colored race.

Herman Goller, husband of Mrs. Goller, said yesterday that his wife would have listened to the protests of the neighbors "if they hadn't been nasty about it."

KANSAS CITY, MO
JOURNAL
SEP 12 1914

NEGROES SAY THEY'LL LOSE ON SCHOOL SITE

Promoters of East Side College Ask That "Anti" Law Be Dropped or Property Bought.

Aldermen Hill, May and Taff, the Non-Partisan members of the lower house of the council, sat as a committee yesterday to listen to arguments for and against the ordinance forbidding the location of a college for the education of negroes at Jackson avenue and Thirty-third street.

Several negroes spoke against the ordinance becoming a law. They said the property had been bought in good faith, and that if they were denied the right to establish the school the promoters were due to lose several thousands of dollars. They agreed to surrender their option if the advance money and special taxes they had paid, amounting to $13,000, was returned.

The whites who object to the school asserted it would drive them from their homes, and practically confiscate their property.

The committee asked for time in which to make its report.

ATLANTA, GA.
Constitution
AUG 27 1914

TWO NEGROES VIOLATE NEW SEGREGATION LAW

Two negroes, I. Shorter and R. G Felder, who moved into 11 and 13 Fitzgerald street four days ago, were arraigned in the recorder's court yesterday on a charge of violating the segregation ordinance. The two houses now occupied by the negroes are situated between Decatur and Todd streets.

The white witnesses appearing for the prosecution stated that, although Fitzgerald was mainly inhabited by colored folks, none had ever lived on this block before, nor had they been given permission to live there now. The negroes stated that they had no intention to infringe upon the ordinance concerning segregation, but that they had rented the two houses on the representations of leasing agents.

In allowing them till September to get other quarters the recorder stated that a fine of $100 a day would be imposed should they remain longer.

LOUISVILLE, KY.
COURIER-JOURNAL
AUG 21 1914

DELAY TRIAL ON CHARGE OF VIOLATING SEGREGATION LAW

John Miller, Negro, First Person To Be Presented Since Ordinance Went Into Effect.

The case of John Miller, negro, living at 1216 Zane street, the first person charged with violating the new segregation ordinance, was continued in Ordinance Court yesterday until August 27 on motion of Miller's lawyer.

Miller was arrested on complaint of Building Inspector W. J. O'Sullivan, who alleged he would not comply with his order to move out of the district where he now lives, and where the majority of the residents are white. He said Miller moved into the district after the segregation ordinance went into effect last May.

John Frey, of the Frey Planing Mills Company, was given the minimum fine of $5 for obstructing the sidewalk with building material.

A. Hildebrand, a huckster, living at 516 South Thirteenth street, was fined $5 for using short measures. He was arrested on complaint of Assistant Inspector of Weights and Measures Russell following the finding of short peck and half-bushel measures on his wagon last Monday.

KANSAS CITY, MO
JOURNAL
JUL 6 1914

Louisville to Test Race Segregation.

LOUISVILLE, KY., July 5.—Financial support in testing the constitutionality of an ordinance segregating negroes in Louisville was pledged by several hundred negroes at a mass meeting here late today. The segregation ordinance became effective last May.

Segregation – 1914
(See also under Agriculture, Social Conditions, etc.)

Cleveland Plain Dealer Ohio Apr 14, 1914

Against Segregation.

Another high court has decided against the un-American policy of segregating whites and negroes. This time the decision comes from North Carolina, being the supreme court's declaration of invalidity against an ordinance enacted by the city of Winston-Salem.

Baltimore has tried segregation repeatedly; two different ordinances have been thrown out by the courts and a third will soon be subject to judicial action. Norfolk has attempted the same action and a test there is expected soon.

The policy of segregation does not appeal to the open-minded. At the same time there should be consideration felt for those who feel the grind of the condition these ordinances are designed to relieve. It is no mere theory which confronts many of these communities.

But where would segregation lead to if indulged in at will by the majority in a community? If a council has power to crowd negroes together by themselves, what could there be to prevent a majority enforcing segregation upon any other race, group or creed whose standing in the community might not be the highest? Virtually these questions appear to have been raised by the North Carolina court.

In the long run, it is probable that the problem which a segregation ordinance is designed to solve will take care of itself. At any rate, it is not well to adopt a remedy which, in the last analysis, is worse than the original affliction.

Baltimore Sun Oct 22 1912

A recent issue of the Central Christian Advocate tells how the Negro Baptists of Kansas City, Missouri, bought a desirable piece of property in a white neighborhood and finally withdrew. It was the desire on the part of the Negro Baptists to move the Baptist College from Macon, Mo., to Kansas City. They bought the site for $25,000. The white residents of that section of Kansas City objected and the City Council finally passed an ordinance prohibiting the establishing of a school for children of African descent within 2,400 feet of a school that was used for white children. The Mayor, however, vetoed the ordinance. In the meantime the Negroes appeared before the Councilmen and offered to withdraw from the location which had been purchased. The Central adds:

"The Negroes are to be congratulated over the Christian spirit they have shown when placed in such a trying position. It is now up to the residents of the neighborhood interested to show a like Christian spirit and to see to it that the Negroes get out of the property at least as much money as they have put into it."

We can see the Christian spirit on the part of the Negroes when they withdraw in order to avoid friction, but where is the Christian spirit on the part of the white citizens of that neighborhood who are putting up the amount so that the Negroes may get as much out of the property as they put in it? Simply putting up the money is one way that men have for paying their prejudices and it may be a purely commercial spirit in saving the depreciation of their property, as they claim in the event that Negroes move in their section. But what is the Christian spirit, anyway?

SEGREGATION IS PROPER.

Florala, Ala., Dec. 19, 1914.

Editor The Advertiser: Advertiser 12-25-14

As I have for several months read your editorials and other notes in The Advertiser columns on segregation or what is more applicable, the negro question I wish to call your attention to an old law which cannot very well be refuted by modernist of the twentieth century.

Leviticus xix:19 says: "Thou shalt not let thy cattle gender with a diverse kind, and Thou shalt not sow thy field with mingled seed."

Now, as I have studied the race question from A to Z, and from Alphi to Omega, it seems to me that this law is applicable to human races also. Men of color is as distinguishable as cattle of diverse kind or seed of different germ. You could not raise perfect Jersey cattle by breeding to a Durham bull, and it would be a breach against common sense and experience to advocate planting each alternate row of corn, red and white to preserve the purity of both of them, for we well know that the white will become red, but red will not gender to white.

And now since the higher critcs and philanthropists are so eager to elevate and lift up the negro-oid races of the United States, it seems to me that it would be doing justice to all mankind if they would first separate the several different seed of men into different fields, so as they could grow together in his own order. Black and white are the two primates and brown and yellow are their ensembles, and all the culture of both white and black that the world may produce will not destroy the incentive of amalgamation, so long as they thrive together in the same field.

G. M. MANITO.

NOV 1 4 1914

NEGROES AND SEGREGATION.

The segregation of the races in this country is not a political question and only cheap demagogues will try to make it so. President Wil[son] stated a truth when he declared that it is [one] to be decided without reference to politics but a greater truth when he told a delegation o[f] negroes that the thing to be sought by their rac[e] is independence of white people.

It is a false pride entirely that makes a negr[o] resent what they call "Jim Crow" cars, segregation into districts in the cities and other measures of keeping white and colored races apart. It is a true pride that makes the negro accept these things as best for both races and makes him refuse to seek social mingling with those who do not wish it. Social equality is a misnomer as applied to the intermingling of races socially. Equality does not necessarily mean occupation of the same cars on the railroads or a residence on the same street with others. It is not social equality against which the white people of the South, at least, have set themselves instinctively, but social contact, and the negro has no right to protest so long as he is treated with equality under the law. A people that would force itself upon the society of another not wishing it, for good and obvious reasons, is lacking in the pride of race. It evidences a feeling of inferiority by so acting; it evidences a feeling of racial equality by accepting the immutable laws of nature which made them different from others.

Madison Wis La Follette's Dec 1914

Segregation in the Civil Service

THE question of race segregation in the United States Civil Service was again brought to public attention when a delegation called on President Wilson, recently, to protest against it in certain departments. Newspaper reports say that the President resented the attitude of the spokesman because he threatened political reprisal. If there was cause for offense it was unfortunate.

But if it is true, as reported, that the President took the position that the Departments should be allowed to segregate the races because race prejudice was with us and segregation would prevent friction, that too was unfortunate.

The United States government is in a very different position from the private employer. A civil service examination is open to all citizens alike. The law is carefully drawn to prevent partiality or discrimination among applicants.

The colored people constitute about one-tenth of our population. They hold about that proportion of places in the United States government civil service. They have won these positions absolutely on merit. What becomes of the fundamental principles of our institutions if the color line or any other arbitrary line can be drawn by the government among its civil service employees?

NEW ORLEANS, PICAYUNE

AUG 3 1914

Race Segregation on the Ferries

New Orleans, July 31, 1914.

To the Editor of The Times-Picayune:

It would certainly gratify many of the patrons of the ferry line if negro passengers were given some specific place on the boats and not scattered all around, while white people are compelled, in most cases, to stand going to and fro or sit down alongside of negroes.

Would it not be well to have some arrangement as the street cars and trains have? This is not an unusual occurrence, but happens day after day, principally when white patrons are coming or going from work.

Can something not be done?

A DAILY PATRON.

Philadelphia Evening Ledger

Fair Play for All Races in Philadelphia

THE very name of our city repudiates the disgraceful action in West Philadelphia, wherein residents of the vicinity of 61st and Spruce streets are said to have been concerned in an attempt to intimidate an apparently respectable colored family into immediate removal from the neighborhood.

The question involved is not one of social contact of the races—it is one of the plain, elemental human right to life, liberty and the pursuit of happiness, free from molestation. The law that is no respecter of persons does not take account of a man's color. As long as he is law-abiding he has the right to expect protection, and even a felon is defended by the customary processes of justice.

Public sentiment in this community will not indorse lawlessness in social ostracism. It will demand that the malefactors be discovered and punished. It must be made clear that in Philadelphia every citizen is safe and free to pursue his vocation, whoever he is and wherever he lives. No remonstrance that takes the form of mob violence will be upheld by the sober sense of the majority to whom the fair fame of Philadelphia is a dear and jealously defended possession.

Advertiser

MAY SEGREGATE NEGROES.

BIRMINGHAM, ALA., July 6—Segregation of negro residences will come before the Commission Tuesday, and the probability is an ordinance providing for it will be passed at that meeting. The ordinance is intended to prevent white persons and negroes living on the same block. 7-7-14

As to Segregation.

Constitution 5-15-14

Editor Constitution: It may be counted as foolishness against him, but the poor man loves his home and expects to keep it. When environment becomes distasteful to a rich man he has only to buy another house, but seldom can the man of small means act so independently. If, after years of economy he has made it an object of loving care, and it is endeared to him by many associations, the poor man wakes up some morning to find that some one, either through malice or greed, has sold a lot to a negro in front of him, the municipal government to which he pays taxes and contributes his share of maintenance has permitted a gross injustice to be perpetrated against him. As the confidence which brings in small depositors to a bank is its soundest source of growth, city ordinances which encourage and protect the homemaker of limited means are its surest means of swelling its tax list.

Take your own point of view, sanitation: there is much in its favor. The white man on whom a backwoods municipal policy has saddled a negro neighbor has no protection from negro disease germs. Every breeze that blows from the negro shanty bears its menace to health. Whenever his screen doors are opened mosquitoes and flies swarm in laden with negro filth to poison him and his. He is compelled to fight against loathsome disease germs at close range, and his danger is a hundred times as great as that of his friend across town to whom servants carry such.

Furthermore, in providing separate residence sections for the races, a segregation ordinance does not propose to leave the negro to rot in his own filth without hindrance. The same sanitary regulations which apply to his residence among white people have equal force in a segregated district. This is a matter of a city's standard of law enforcement solely.

As a means of protection to women and girls, a segregation ordinance offers much. Few negroes grow so self-respecting as to refuse a welcome to any chance vagrant and criminal in hiding. A mixed residence puts every woman and girl in the vicinity where such skulk at their mercy. Residence in the country is already dangerous enough for them. For the sake of all that is best to them, let the towns and cities strengthen the little security they hold.

The negro has a right to a home. He should be encouraged to own one. It makes a better citizen of him, but his ways are not the ways of the white man. Decades of mixed residence have failed to improve either his manners or morals to any appreciable extent, but it has been an unlimited source of annoyance to the white man. Every sense of refinement not only revolts against it, but it depreciates his home and cheapens its property value as such.

During my childhood I read and heard much of the social equality republican politicians sought to force on the south. The municipal policy which does not scruple to permit the home of the white man of limited means on the suburban or side street to be ground between the greed of a real estate dealer and the readiness of the negro to creep in anywhere is of the same stripe and color. It leaves little chance for him to own a home. In the small towns, virtually, there is no protection for him from such, and those that earliest assure him he may build his house and plant his vine, confident no negro will squat next door to blight it with his filth and immorality, will soonest show the largest increase in taxable values.

MRS. L. W. WALKER.

Hawkinsville, Ga., May 13, 1914.

Constitution 1-21-14

AN UGLY INCIDENT.

While there is no use for our jingo friends in California and elsewhere to rear up and say, "I told you so," the violence growing out of the effort of Canadian officials, at Vancouver, to deport 350 Hindus is disturbing, to put it conservatively.

The Hindus claimed the right, as British subjects, to land in Canada, off whose shores they have been detained for three months. The matter was exhaustively contention of the Hindus disallowed. Then came the order for deportation, which the Hindus have resisted to the point of a pitched battle with the officials. Of course, sooner or later they will be deported. If that ended things, the matter would be bad enough.

Over in India, and in other British possessions, are many million Hindus, of all castes and conditions. Even now, a sullen and rebellious murmur over the treatment of the Hindus by Canada is going through their ranks. The great and inscrutable empire has not yet quieted from the trouble with East Indian subjects in Africa. No one knows when a common racial resentment may not fire the dark hordes that have before shown their ability to make such bloody chaos once they slip the leash of the white man's authority.

That is one feature. Another is, and this is not reckoning with foolish hysteria, that wherever the dark races show economic or industrial ambitions, whether in New Zealand or Australia, in South Africa or in Europe itself, there is a feeling of uneasiness and, here and there, some attempt at proscriptive laws.

This delicate, subtle and many-sided problem is slowly and inexorably pressing itself upon the world's attention. There will be a solution for it, of course, when it matures, but the "watchful waiting" is not a soothing process.

The segregation craze has hit Philadelphia hard, according to the *Tribune*. A respectable colored family bought a fine house through a colored agent in West Philadelphia. Soon after they moved in a thousand white persons of the neighborhood besieged them and nearly wrecked their home before rescue reached them. Two hours the battle raged, and not a policeman showed up! And not a word about it was printed in the daily newspapers of Philadelphia. The whole business is ominous of trouble to come where there need be none; and all the more so as the mob was made up of foreigners who have but recently come among us.

New York Sun

NOV 15 1914

50,000 NEGROES IN HARLEM.

Scattered Over North End—Plans Laid to Prevent Expansion.

James J. Wilson, manager of the Property Owners Improvement Corporation, which is striving to conserve values in Harlem, told a meeting of real estate brokers last week that there are 50,000 negroes in Harlem and that their invasion of the section had cost Harlem many white families and much fee value. The distribution of the colored people in the northern section was shown on a map 24 by 64. Many brokers were surprised at the great colored population in Harlem and how it had secured control of so many of the section's finest streets.

The purpose of the meeting was to explain the plans of the corporation. Arrangement is now being made with property owners in certain blocks to rent their properties to white tenants only. The negroes who leave white territory will be housed in model buildings that will be erected for them by the Afro-American Homes, which is being formed for the purpose.

The houses will be model structures and will be in the northern section of Harlem. Besides affording good homes the company plans to improve the social and economic conditions of the race and leading colored people of the section are enthusiastic in their support of the plan.

Mr. Wilson said that the success of the plan will reestablish confidence in Harlem real estate, cure the mortgage situation, enhance values and better conditions generally.

Richmond Va.

NEWS-LEADER

SEP 1 1914

Judge Wells Says Segregation Law Is Valid

Judge Ernest H. Wells has handed down his decision in the segregation ordinance cases and holds that the measure is valid. He rules that the enforcement of the ordinance is a legitimate exercise of the police power vested in municipalities by the state constitution.

The ruling of Judge Wells upholds the decision of Justice Crutchfield in the cases of Mary Hopkins, David Hooper, E. W. Henry, Della Austin, Amedeo Toni, Betty Christian and Mary A. Hitchins, who had appealed when fined in police court.

The local segregation ordinance makes it unlawful for a colored person to take up residence in a block in which the majority of the residents are white. In like manner it forbids white persons from residing in a block in which the majority of the residents are colored. The same inhibition applies to places of public assembly.

Judge Wells is the second judge in Virginia to uphold the ordinance. About two years ago Judge Chichester of Fredericksburg, handed down an opinion in which he upheld the validity of the Ashland segregation law, which is practically a *verbatim* copy of the RICHMOND ordinance.

The test case in which the Ashland law was attacked has been taken to the state supreme court of appeals, where it will come up for argument next winter.

NEW ORLEANS, PICAYUNE

AUG 3 1914

Race Segregation on the Ferries

New Orleans, July 31, 1914.

To the Editor of The Times-Picayune:

It would certainly gratify many of the patrons of the ferry line if negro passengers were given some specific place on the boats and not scattered all around, while white people are compelled, in most cases, to stand going to and fro or sit down alongside of negroes.

Would it not be well to have some arrangement as the street cars and trains have? This is not an unusual occurrence, but happens day after day, principally when white patrons are coming or going from work.

Can something not be done?

A DAILY PATRON.

GAZETTE

JUL 6 1914

NEGROES TO FIGHT LAW

Will Attack Louisville Ordinance Segregating Races in City.

Louisville, Ky., July 5.—Financial support in testing the constitutionality of an ordinance segregating negroes in Louisville was pledged by several hundred negroes at a mass meeting here late today. This action was taken by the adoption of a resolution after addresses had been delivered by Dr. J. E. Spingarn of New York of the National Association for the Advancement of Colored People, and Prof. William Pickens of Talladega College, Talladega, Ala.

The segregation ordinance became effective last May. It prohibits negroes from moving into city squares in which most of the residents are white. The same prohibition applies to white people. Dr. Shingarn stated that the National Association for the Advancement of Colored People would assist in the legal fight against the law.

Segregation — 1914
(See also under Agriculture. Social Conditions, etc.)

Race Segregation at Home and Abroad.

The Progressive Farmer, 7-26-13

THE following dispatch from Atlanta is interesting in view of recent discussions in The Progressive Farmer. We quote:

"Race segregation in city blocks, where the majority of the voters favor it, is the object of an ordinance passed by the Atlanta council this afternoon. The measure is said to have resulted from recent actions of Negroes in one of the wards, in buying realty adjacent to prominent residential sites. The ordinance does not seek to force the removal of Negroes who have already secured property but to prevent others from getting a foothold if the majority of the voters in any block do not desire Negroes to own property there."

Baltimore has recently taken somewhat similar action. We also notice in our latest London paper, an extract from a South African correspondent of the Manchester Guardian, noting that the policy of segregation is finding many advocates in that far corner of the earth, where whites and blacks live side by side. Says this correspondent:—

"There has grown up in many parts of the country a desire for some sort of separation between the races. The Labor Party has long advocated this. Recently General Hertzog has spoken strongly in favor of it. Those who can read the signs of the times are bound to recognize that a great change is impending, and that legislation on the native question may be expected in the near future.

Speaking further of the purchase of land by the native Negroes, this correspondent says:

"In the north of the Transvaal this process has gone far, and the raw native is not the best of neighbors for a white man with a family. It is a process which, once started, tends to proceed and is hard to arrest. Much is to be said for setting limits within which land may not be bought on the one side by natives, on the other by whites. Provided that justice is done to existing land-owners—and there are white land-owners in native territories as well as native land-owners outside—and provided the native areas are not too closely restricted, it would seem that no injustice would be done by introducing the principle, and it is safe to infer that something of the kind may before long be attempted."

ANOTHER SEGREGATION LAW

The Appeal, Atlanta, Ga.
Jan 3 1914

Louisville, Ky., May 21. Louisville, like Baltimore, has an obnoxious laws segregating the race in residence blocks. The law was recently passed by the City Council and the Mayor promptly signed it. Prominent colored men entered a vigorous protest, however.

KANSAS CITY, MO
TIMES

THEY OBJECT TO NEGRO SCHOOL.

Improvement Association Wants Property Condemned for Park Purposes.

The Fourteenth Ward Civic and Improvement Association will hold a meeting in the Milton Moore School, Thirty-first Street and Elmwood Avenue, tonight to protest against the removal of the Western College, a negro institution, from Macon, Mo., to the old Massie home at Thirty-third Street and Jackson Avenue.

The property was bought by the school management in January, 1913, but owing to the opposition of the people in that community possession was not taken. Alderman C. F. May has been invited to attend the meeting. He will be requested to take such steps in the council as are necessary to have the park board condemn the property for park purposes.

Minneapolis, Minn.
JOURNAL
DEC 2 5 1913

COLOR SEGREGATION UPHELD

Court Holds Louisville Measure Rightful Exercise of Police Power.

Louisville, Dec. 25.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the state, according to an opinion handed down in criminal court here by Judge James P. Gregory. It violates neither the 14th amendment nor the Kentucky bill of rights, said the court. The ordinance contemplates no immediate ouster of one race from blocks where the other predominates, but requires that future removals of citizens be made only to blocks where their race is in the majority.

KANSAS CITY, MO
JOURNAL

1914

TO TEST SEGREGATION LAW.

Ordinance Restricting Negro Sections Held Invalid in Petition.

LOUISVILLE, KY., July 11.—Suit to test the constitutionality of the ordinance recently enacted by the city council, providing for segregation of negroes in Louisville, was filed in circuit court here late today by three negro residents.

The petitioners allege the ordinance violates the state constitution and the fourteenth amendment to the constitution of the United States. The ordinance prohibits negroes from moving into city squares in which the majority of residents are white and also forbidding white persons moving into squares inhabited principally by negroes.

SEGREGATION GOES OUT!

The New York Age
Sept 19 1914

Washington, Sept. 12.—The post office department moved into the handsome new post office building last week. The first thing that greeted the eyes of the colored clerks and carriers was the permanent sign over certain toilet rooms reading: "For colored." And thus segregation goes on, in spite of the fact that the President hypnotized a few colored Democrats that segregation would not be enforced. In the Treasury Department where segregation was begun under Secretary McAdoo, the signs were removed, on the protest of the N. A. A. C. P., but colored employees are still compelled to use separate toilet rooms. Now comes the Post Office Department, under Postmaster Burleson of Texas, with permanent signs designating certain toilet rooms for the exclusive use of colored employees. Still there are colored men who endorse the segregation by holding on to Presidential offices without a murmur of protest, and others who call themselves colored Democrats, who, in effect, endorse segregation by scrambling for appointments under and at the hands of Wilson. It is planned to segregate colored employees in every department here the same as they do on railroad trains in the South. Not a "big negro" in office has offered a murmur of protest—they stand for segregation in its worst form if they can retain their positions.

Chicago, Ill.
Post
JUL 9 1914

A test case will be made of an ordinance recently adopted by the city council of Louisville, Ky., providing for the residential segregation of negroes. A mass meeting was held last Sunday afternoon, attended by nearly 1,000 negroes and addressed by Dr. J. E. Spingarn of New York. The nucleus for a fund to fight the ordinance in the courts was raised in contributions made by the audience, and the backing of the National Association for the Advancement of Colored People was pledged to the effort.

TO SEGREGATE RACES

American
5-6-14

LOUISVILLE, KY., May 5—Segregation of the races in Louisville is the aim of a bill passed here tonight by the Upper Body of the City Council. The measure has been passed by the Lower Body. The bill would prohibit negroes from moving into a block there already the majority of residents are white, or vice versa.

N. Y. EV. MAIL
September 1914

Federal Segregation Attacked by Negroes

The National Independent Political Rights League, which is holding its seventh annual convention in Bethel A. M. E. Church, 56 West 132d street, will hold a mass meeting to-night to protest against disfranchisement of the negro and color segregation in the federal offices. Rev. Byron Gunner, of Hillburn, N. Y., will read his annual address, and other speakers will be Rev. M. A. M. Shaw, of Boston; Prof. Joel E. Spingarn, of Columbia University, and Rev. B. W. Arnett, of this city. Secretary William Monroe Trotter, of Boston, will report a protest to President Wilson against federal segregation.

The convention began yesterday. There was a mass meeting last night and business session to-day; sessions to-morrow and a mass meeting at night will close the convention.

New York Age
July 1914

Louisville Negroes to Test Segregation Law

LOUISVILLE, Ky., July 11.—Suit to test the constitutionality of the ordinance recently enacted by the City Council providing for segregation of negroes in Louisville was filed in Circuit Court here late to-day by three negro residents.

The petitioners allege the ordinance violates the State Constitution and the Fourteenth Amendment to the Constitution of the United States. The ordinance prohibits negroes from moving into city squares in which the majority of residents are white, and also forbids white persons moving into squares inhabited principally by negroes.

New York Herald

2 May 1914

Religious Events of Week

Rabbi Stephen S. Wise, of the Free Synagogue, will speak to-morrow afternoon in St. Mark's Negro Methodist Church, West Fifty-third street near Eighth avenue, before negro students of colleges and high schools and negro professional and business men and women. To-morrow evening Dr. Wise will address the congregation of St. Nicholas Avenue Presbyterian Church, at 141st street, on "Jew and Christian." Mrs. Maud Ballington Booth and Thomas Mott Osborne will address the Free Synagogue in Carnegie Hall to-morrow morning on "Prisons and Prison Reform."

"Shall We Give Up the Lord's Day?" will be the subject of the Rev. H. L. Bowlby, secretary of the Lord's Day Alliance of the United States, before the Presbyterian Ministers' Association on Monday noon, at No. 156 Fifth avenue.

New York Press

25 December 1914

Kentucky Judge Upholds Segregation of Negroes

LOUISVILLE, Ky., Dec. 24.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the State, according to an opinion handed down in Criminal Court here to-day by Judge James P. Gregory.

The City Council pased a segregation ordinance last May. Arthur Harris, a negro, ignored its provisions. He was arrested, fined in police court and appealed. His counsel endeavored to show his constitutional rights had been abridged.

Courier-Journal

JUL 12 1914

NEGROES TEST LAW THAT WOULD SEGREGATE THEM

LOUISVILLE, Ky., July 11.—Suit to test the constitutionality of the ordinance recently enacted by the City Council, providing for segregation of negroes in Louisville, was filed in Circuit Court here late today by three negro residents. The petitioners allege the ordinance violates the state constitution and the fourteenth amendment to the constitution of the United States. The ordinance prohibits negroes from moving into city squares in which the majority of residents are white and also forbids white persons moving into squares inhabited principally by negroes.

New York Eve. Sun

April 1914

NEGRO CHURCH ON 130TH ST.

Recent transfer of the dwelling at 105 West 130th street, just west of Lenox avenue, to Richard M. Boulden is said to foreshadow the establishment of a negro church on this street. The block contains many old Astor dwellings, the old residence of Jordan L. Mott, the Presbyterian Church of the Puritans and the home of the Little Sisters of the Poor. Negroes have never before owned on this block.

Nashville, Tennessean

DEC 6 1914

SEGREGATION LAW INVOLVED IN SUIT

LOUISVILLE, Ky., Dec. 5.—(Special.)—Asking the enforcement of contract, C. H. Buchanan today filed suit against William Warley, a negro, to whom Buchanan recently sold a piece of property located at Thirty-seventh and Pflanz avenue. Warley purchased the property from Buchanan prior to the passage by the council of a segregation ordinance, which prohibits whites from moving into city blocks where a majority of negroes reside, and vice versa. Warley contends that the sale was automatically canceled by the ordinance, inasmuch as he had not taken over the property immediately after purchase. While the validity of the ordinance is but a collateral issue, it is expected that the outcome of the action will serve as a precedent for all future proceedings of this character. A negro association recently brought suit to test the validity of the ordinance, but the action was dismissed, the court holding allegations in the petition to be insufficient for a thorough test.

DEC 5 1914

ST. PAUL PIONEER PRESS

NEGRO SEGREGATION UPHELD

Louisville Judge Says It's Rightful Exercise of Police Power Under Constitution.

Louisville, Dec. 24.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the state, according to an opinion handed down in criminal court here today by Judge James P. Gregory. It violates neither the fourteenth amendment nor the Kentucky bill of rights, said the court.

The city council passed a segregation ordinance last May. Arthur Harris, a negro, ignored its provisions. He was arrested, fined in police court and appealed. His counsel endeavored to show his constitutional right had been abridged.

The ordinance contemplates no immediate ouster of one race from blocks where the other predominates, but requires that future removals of citizens be made only to blocks where their race is in the majority.

Nashville, Tennessean.

AUG 7 1914

RACE SEGREGATION.

(Savannah News.)

Baltimore was the first city in this country, if we are not mistaken, that inaugurated race segregation. It had difficulty in the beginning to frame an ordinance that would stand the legal test. It has one now, however, that is being enforced successfully and several other cities have adopted the race segregation policy.

For a number of reasons it is better for both races that the colored people have their homes in certain clearly defined parts of a city and that the white people be required to confine their homes to sections allotted to them. The races get along better when they live under such a regulation.

Youngstown, Ohio Vindicator

JUL 24 1914

NEGROES TO TEST SEGREGATION LAW

Louisville, Ky., July 11.—Suit to test constitutionality of the ordinance recently enacted by the city council providing for segregation of negroes in Louisville was filed in circuit court here late today by three negro residents. The ordinance prohibits negroes from moving into city squares in which the majority of residents are white and also forbids white persons moving into squares inhabited principally by negroes.

LOUISVILLE, KY TIMES-

JUL 16 1914

FOR NEGRO ORPHANS.

All concessions of Riverview Park with the exception of the restaurant and dance hall will be turned over to the colored race of Louisville Saturday when an outing will be conducted for the benefit of negro orphans. All arrangements are in charge of the Kentucky Society for Destitute Colored Orphan Children. The gate receipts will go to the home, while the orphans will spend a happy day enjoying all the park devices.

RACE SEGREGATION IS THOUGHT ILLEGAL

Advertiser 2-3-14

NORFOLK, VA., Feb. 2.—Race segregation laws here seeking to separate the white and negro inhabitants in different parts of the city, stands adjudged unconstitutional on a technicality. The city today lost an appeal in the State Circuit Court seeking to overturn a lower court's verdict of unconstitutionality.

Detroit, Mich. FREE PRESS.

July 1914

NEGROES FILE SUIT TO TEST SEGREGATION LAW

Constitutionality of Louisville Ordinance Attacked as Against Fourteenth Amendment.

Louisville, Ky., July 11.—Suit to test the constitutionality of the ordinance recently enacted by the city council providing for segregation of Negroes in Louisville, was filed in circuit court here late today by three Negro residents.

The petitioners allege the ordinance violates the state constitution and the fourteenth amendment to the constitution of the United States.

The ordinance prohibits Negroes from moving into city squares in which the majority of residents are white, and also forbids white persons moving into squares inhabited principally by Negroes.

Chas. A. Starks, expert in advertising matter. Books reviewed. Writeups that please and bring results. The League Enterprise, 1521 E. 18th St. Bell phone East 1521.

Chicago Tribune

AUG 27 1914

Plan Aid to Negroes.

To raise funds for the establishment of a local office where cases of discrimination against negro people may be investigated and adjusted, a summer tent festival will begin tomorrow and Saturday evenings at Thirty-sixth place and Wabash avenue under the auspices of the Chicago branch of the National Association for the Advancement of Colored People. Julius Rosenwald has agreed to contribute $1 for every $2 raised, and the twenty-one organizations hope to raise the entire annual budget. The festival will close with a massmeeting in the tent on Sunday afternoon. Addresses will be made by Robert McMurdy, Prof. George Burman Foster, Prof. R. T. Greener, the Rev. R. W. Bagnell of Detroit, the Rev. J. B. Massiah of St. Thomas Episcopal church, and Charles T. Hallinan.

MONTGOMERY, ALA. Advertiser

JUL 7 1914

MAY SEGREGATE NEGROES.

BIRMINGHAM, ALA., July 6—Segregation of negro residences will come before the Commission Tuesday, and the probability is an ordinance providing for it will be passed at that meeting. The ordinance is intended to prevent white persons and negroes living on the same block.

Press

DEC 21 1914

Would Segregate Races.

WASHINGTON, D. C., Dec. 21.—Congressman Vinson today introduced a bill to segregate the races in the government service.

A PROTEST AGAINST PRESENT SEGREGATION LAW

Louisville, Ky., June 25.—A big protest meeting against the present race segregation law was held here Tuesday night. Strong addresses were made by a number of men. A defense fund was started and announcement was made that lawyers have been engaged to fight the obnoxious law.

The Louisville Courier-Ledger 6/27/14

Segregation — 1914
(See also under Agriculture. Social Conditions, Etc)

NEW ORDINANCE BREEDS STRIFE

The Central Afro-American
4-19-'14

Measure Passed In Norfolk, Va., Called Unjust.

DENIES MANHOOD RIGHTS.

What an Influential Weekly Paper Says of Renewed Attempt to Stultify Ambition and Check the Progress of the Colored Citizens — Race Must Contend For Justice.

The recent adoption of a new segregation ordinance in Norfolk, Va., is causing no little unrest among the colored citizens against whose interest the measure is aimed. The first segregation law adopted by the city was declared invalid, unreasonable and unjust by Police Justice James S. Barron and ruled out by Judge McLemore of the city circuit court.

The Journal and Guide, an influential weekly edited by P. B. Young in Norfolk, Va., commenting at length on the new ordinance in an able editorial in part says:

"The new ordinance as adopted by both bodies of the city council with only one dissenting vote differs from the old ordinance in one or two essential parts. It establishes the right of the city to appeal by eliminating the jail sentence from the penalty for its violation and under its provisions—whether intended so to be or not—is operative in only such city blocks as are already 'white' or 'black' as defined by the ordinance.

"The old ordinance defined a block as 'white' or 'black' in proportion to the number of white or colored residents in the block. Strange to say, the new law takes no cognizance of blocks occupied by both races. From a layman's point of view the ordinance merely anticipates a condition that may never exist. Still in its final analysis it is as objectionable as the old ordinance inasmuch as in its legal aspects it abrogates the right of one citizen to contract with another and is a serious menace to the economic advancement and even existence of the Negro.

"In order to conform to a legislative statute it is framed to 'prevent conflict and ill feeling between the white and colored races in the city of Norfolk and to preserve the public peace and promote the general welfare by making reasonable provision requiring the use of separate blocks for residents for white and colored people respectively.'

"In this particular it is a misnomer. No arbitrary law, no manner of class legislation can prevent ill feeling between the races. On the other hand, it can only serve to accentuate race prejudice and is of itself a practical demonstration of ill feeling between the races. As Dr. James B. Dudley has wisely said, 'That government is best that governs least—that places no unnecessary restrictions and handicaps upon the activities of the people.'

"The vote in the common council was almost unanimous, only one member, John J. Pitt of Washington ward voting against it. Mr. Pitt made a statement before casting his vote to the effect that he 'did not think the measure was just to the colored residents of the city. I cannot get the consent of my conscience to vote for it, and for that reason make this statement before voting.' Mr. Pitt also said that he 'did not subscribe to the doctrine that "might makes right" and that he regarded human rights above property rights.'

"Those were lofty sentiments. It requires great courage for a young southern white man to take that stand. He stood alone, which was not a rare thing. But it gives him more honorable distinction because of having stood alone. The colored citizens of Norfolk, who have long suffered as the result of unjust restrictions, have written the name of John J. Pitt upon a roll of honor, which is headed by the names of those princely Virginia gentlemen, Tazewell Taylor and James S. Barron.

"We fail to recognize the necessity of a segregation ordinance in Norfolk. The Negro does not want to encroach upon the precincts which the white man has set aside for himself. He does not want to invade the white man's exclusive reservations. The Negro does want room for expansion, however. He cannot be restricted to an area inadequate to meet the demands of natural growth and survive the pressure of economic competition. The Negro's fight against segregation is not a fight to live with the white man, but a fight to live by himself.

"We have been asked why the Negro objects to segregation. We do not object to segregation as voluntarily practiced by both races because of the natural law of selection which leads members of separate races to group together, which is a good and desirable thing in our situation, but we do object to segregation by legislation, because 'it stigmatizes us as legal undesirables; consigns us to undesirable localities; denies us participation in public improvements; subjects us to unsanitary conditions; increases our inconveniences; diminishes our accommodations; deprives us of police protection restricts property values; exposes us to crushing business competition, and intensifies race prejudice.'"

TRYING TO KILL SEGREGATION ONCE FOR ALL

Over Two Huncred Dollars Raised to Prosecute the Case in the Courts, At a Recent Mass Meeting,

RESULT IS EAGERLY AWAITED

Authors of Louisville Law Have Attempted to Profit By Mistakes of Solons in Other Municipalities.

Courier-Journal
7-3-'14

Louisville, Ky., July 2.—In an effort to begin a movement to settle once for all the segregation of Negroes by legal enactment, the National Association for the Advancement of Colored People will hold a big massmeeting here Sunday. Prof. William Pickens, of Talladega College, and Dr. Joel E. Spingarn, chairman of the executive committee of the association, will make the principal addresses.

A movement has already been started here to test the legality of the local segregation law enacted in May. Over $200 was raised with which to secure attorneys at a largely attended mass meeting, held Tuesday of last week.

Should the decision be against the law here it may mean a beginning of the end of such legislation. A number of Southern cities, including Baltimore where the plan first originated, have segregation laws. The law in the latter city has been twice knocked out, but the Maryland Court of Appeals indicated a way by which Baltimore could enact another segregation law, and this has been done. The newest Baltimore law has not been legally tested as yet, however. The North Carolina Supreme Court recently handed down a decision declaring a segregation law invalid. This is regarded as practically putting a quietus on the plan of Clarence Poe, editor of the Progressive Farmer, for having a rural segregation law in North Carolina.

The question of segregation is largely an economic one with colored people as it forces the race to live in undesirable quarters and to pay extortionate rents.

Chapin Brinsmade, of New York city, attorney for the National Association for the Advancement of Colored People, who was here last week, had the following to say on the expected overthrow of the local segregation law:

"The results in Louisville will be of the utmost importance in determining whether or not the Negro is to be segegated. Louisville has drawn its ordinance very carefully, and the men who did the work had before them all the other similar ordinances and were able to profit by the defects. They believe that they have avoided all technical defects, and so all other cases will hinge on the Louisville one."

Segregation the Crime of the Age

The Kansas City Star
11/28/14

By CHAS. A. STARKS.

Segregation, as practiced against the Negro in this country, is a LIE "and the father of it." All of its concommitants proceeding from the same unholy source are lies. The present victims of segregation are the martyrs of today's civilization. The propagators of this line of procedure must be classed with the children of evil. The rights and privileges of American citizens regarding life and property are plain, and honestly considered are simple enough for babes. It is only hate, jealousy and a spirit of proscription which has conjured up the obnoxious smoke around a reasonably fair government, seeking to mar its natural beauty and warp its spirit.

At least hypothetically this government assures its citizens of these inalienable rights, namely, "life, liberty and the pursuit of happiness," and under this assurance every child of these United States is expected to live and breathe the free air of these happy shores, working out his salvation without any of his rights being taken away from him, especially so, on the account of "race, color or previous condition of servitude."

Now as the segregated we are denied the right to live or enjoy life. LIBERTY is taken away from us by unjust and proscriptive laws, and we are not allowed to PURSUE HAPPINESS when our rights and privileges are abridged so as to impose narrow limits on our social activities, yea, even unto the breathing places has the standard of segregation been set.

Segregation is positively wrong. It can not be right. It is unchristian—unlawful and un-American. It is an unmitigated liar which seeks to deceive while it stings. If segregation is so plainly wrong, and is directed especially against the Negro, what should be the Negro's attitude toward it and those who advocate the same? Shall we sit supinely by and allow our sworn enemies to heap this evil upon us without protest or any effort to stop it? Or shall we fight this evil like men and intelligent people who have rights, hopes, aspirations, a love of liberty and a desire for improvement in living conditions? All true men must answer this last with a vigorous affirmative.

We must not assume a slothful and indifferent attitude regarding these most essential rights when the enemies of the race are sitting up at night scheming how to "politely" and "graciously" enslave us. The enemies of the race will never stop the fight on us voluntarily any more than England would have voluntarily given these United States their political independence. It is natural for the oppressor to go on from one crime to another. He has chosen evil and falsehood rather than truth, and these become dominant motives and ruling passions. He learns to love darkness rather than light. Nothing but the stern power of truth can stop this child of evil. Let us assert now the

truth of our manhood and citizenship. Be men and fight for what rightfully belongs to us as men. When restrictive laws are enacted against us, test their constitutionality every day, and work as one man to defeat class legislation, and discriminatory measures aimed at our civil rights. Take that most tenable ground that we are real natural born Americans who mean to enjoy every right that the Constitution guarantees its citizens. We should be willing, certainly, to spend our own money in our own behalf when our right to live is questioned by segregation and other harmful acts. Personally, the writer would more willingly aid financially a movement calculated to gain these present human rights than sink any amount in doubtful channels which never bring results.

The N. A. A. C. P.

Thankfully there is an organized body of national importance created especially to take up the cause of human uplift in this direction. It is called the National Association for the Advancement of Colored People. It numbers among its active workers some of the race's most able and severe men. Strange to say the movement was started by a few white individuals who caught up with that spirit of a new abolition for the Negro and are proving to be the Garrisons, the Phillips and the Sumners of these modern times.

The organization has not always been received with popular favor owing to its high standards which our own people do not always readily grasp; because of "different" educcation regarding the Negro's civil and political status. The organization comes with a nobler message of manhood and citizenship than we have been used to listening to and some have doubted its genuineness. Some have condemned it because Dr. Dubois is one of its faithful and able members. Considering this an insult to Dr. Washington, whom they consider the association makes its one object of attack, all of which is ridiculous. Others practice the "let it alone" policy on the ground that it stirs up needless strife and puts the races farther apart.

But it will soon be seen that this organization holds the sword of truth for the race problem, and comes to set every Negro at variance against superstitious ideas concerning himself and help him win his full stature as a man. Little as you may think this gospel is reaching out and converting the Negro to greater possibilities and more responsibilities. In this new attitude we are not asking so much for kindness as we are for social justice and industrial opportunity; things we must have if we are to give America the best there is in us.

Local Conditions.

Some have objected to the association on the ground that it makes us appear to want to "get away from the race." Such is not so. We must remember that convenient locality, rental charges, distance from work, sanitary conditions, street car service and many other things enter the plan of city life for the Negro beside merely being in the neighborhood of "white folks." We want the right to spread out or disperse as conditions may require. We may not always be inclined to do this, but the right should be ours. This is fundamental, anything less is slavery and has no part in God-given freedom.

The Montgall outrages provoked by our peaceful and human efforts to live show too plainly the unholiness of segregation. The triple attempt of the state legislature to Jim Crow the Negro on the transportation lines strongly indicate to what extent segregationists would ply their trade. A great field house, away from the bulk of the people, it was designed to benefit shows a polite way of insisting on doing a good thing in the wrong way. And the short order service of the municipal house in raking together an ordinance preventing a religious institution from locating here plainly argues that the fight will be carried to heaven. If so, then we will worry St. Peter with a delegation of black angels representing to him how some of the cherubim discriminate against the other. Then Peter (being touchy and with some fondness for using the sword) will become incensed and dismiss the "black host," thus making history repeat itself "in heaven as on earth."

STATEMENT OF FACTS BY THE BOARD OF MANAGEMENT OF THE WESTERN COLLEGE.

Submitted by Dr. J. H. Garnett, President.

The Board of Managers of the Western College and Industrial Institution located at Macon, Missouri, desires to make the following statement of facts to its friends concerning its purchase and ownership of the property located at 33rd street and Jackson avenue Kansas City, Mo.

For the past twenty years the college has been located at Macon, Mo and during its existence there, we are proud to say, has accomplished a great work of education for the ambitious youth of our race. As a result we have men and women in many useful walks of life, and some missionaries in the foreign field. It has been the wish of the managers of the institution for a number of years to locate our college at some place where we could be in close touch with a larger Negro population than it is possible for us to reach at Macon, Mo., and also to locate our school where indigent students might find opportunities of support while endeavoring to educate themselves.

Kansas City appealed to us especially as being the center of the territory from which we draw much of our support, also because of the 30,000 Negroes located in and adjacent to Kansas City. We have investigated several locations in and about Kansas City, and finally the location at 33rd and Jackson was suggested to us by those who posed as our friends, and negotiations were entered into which led up to our purchase of this property at the sum of $25,000. It is a tract of ten acres of land situated at the southwest corner of 33rd street and Jackson avenue, and has located upon it a big stone residence building which can be used for our purpose and other buildings which can be utilized.

We desire to say that this property had never been proposed to us by any one prior to the beginning of the negotiations which were consummated in our purchase of this property, and we purchased same without any suggestions that there would be any opposition to our location in this district. The property is located, as can be demonstrated, by investigation, in an unimproved territory. At the time we purchased this property, there was not a sidewalk or improved street south of 31st and east of Indiana avenue, with the exception of one sidewalk. Within about three blocks of this location there is now located a colored public school and a settlement of fifty to seventy Negro families. Immediately surrounding the location are a few unpretentious homes occupied by white people, but none of them so expensive that we cannot find ready purchasers for them at their actual worth, among our people.

After looking the situation over we were impressed that this was a place where we could locate with as little opposition from the white people as any place in Kansas City. Without arguing the right or wrong of the matter, we are conscious of course that it would be difficult for us to locate anywhere without arousing some opposition from the white people. But, we are confronted with the all-important fact to us, that we are here and we are entitled to at least an opportunity to make the best of our condition and we ask from the white people their co-operation in securing for us the opportunity of doing what we can for the elevation and betterment of our race.

When it became known that this property was to be used as a site for the Western College, a Negro school, considerable opposition was manifested in the neighborhood by residents and land-owners owning land adjacent to our location. An effort was made to have the Park Board condemn the property for park purposes. This petition was rejected by the Park Board and matters were left to stand in statu quo. When it became manifest that we would not be able to occupy this property without opposition, we at once assured those opposing us that it was not our disposition to intrude ourselves upon any community where we were not wanted, as we realized that our greatest asset was the friendship of the white people, and we were willing to allow our plans to be defeated to suit their desires if the same could be done without absolute ruin to ourselves.

We expressed our willingness to postpone our plans of locating here and offered to sell the property at exactly what it cost us. That offer has been made all along and stands good today, but no substantial attempt has been made on the part of anyone to purchase our ground.

We submit to the sense of fairness of the white people, that it is not right to ask us to sacrifice the money that we have now invested in this property. We are not able to hold the property in its present unproductive condition, and unless it is disposed of at once, we will be compelled, for our own protection, to take possession of the property and use it for the purpose we had intended.

Before we do this, we desire to place before the white people of Kansas City, who we believe will look with favor upon our efforts to help ourselves and benefit our race, a statement of the facts as we desire that our white friends shall understand fully and completely the facts in reference to this location.

Eugene C. Massie, one of the commissioners of the City Circuit Court, was appointed by Judge R. Carter Scott, yesterday, to hold a meeting of the congregation of Immanuel Baptist Church, in the church building, at 8 o'clock on the evening of November 23, for the purpose of taking evidence as to the will of the congregation with respect to the proposal to sell the church property.

The order, appointing Mr. Massie, was entered by Judge Scott after hearing the application of the trustees of the church for an order authorizing them to dispose of the church, which is located at Fifth and Leigh Streets. The application was presented on behalf of the trustees by Attorney Isaac Diggs. Attorney John P. Leary, acting for that portion of the congregation which opposes the sale, asked for a continuance on the ground that he had not yet been able to communicate with all the members who oppose the sale of the property. In passing upon Mr. Leary's motion for a continuance Judge Scott appointed Mr. Massie as commissioner of the court to ascertain the will of the congregation.

WILL TAKE EVIDENCE AND REPORT TO COURT

Judge Scott's order directs Mr. Massie to take evidence and to report his findings to the court. It is expected that Judge Scott will announce his decision on the day following the finding of Mr. Massie's report. The order directs the meeting to be advertised three itmes in a local newspaper.

The petitioners, through Attorney Diggs, noted an exception to Judge Scott's ruling in which he declined to hear further proceedings at this time and referred the matter to a commissioner. The lawyer contended that there was ample evidence before the court to show that a majority of the congregation favored the sale.

In opposing the motion for a continuance, Attorney Diggs directed attention to the fact that a $5,000 mortgage on the church matured in January. He intimated that unless the matter of the sale were adjusted at once, difficulty may be encountered in retiring the mortgage, necessitating perhaps a forced sale of the property under the hammer, to satisfy this obligation.

The Immanuel Church difficulty has been in the limelight for several months. Opposition to the sale of the property to a negro congregation was registered by owners of property in the vicinity, and by part of the congregation itself. A recent amendment to the segregation law, inspired by the controversy, bars the use of the church as a colored house of worship.

Segregation – 1914
(See also under Agriculture, Social Conditions, etc.)

(card incomplete)

KEEP UP FIGHT ON

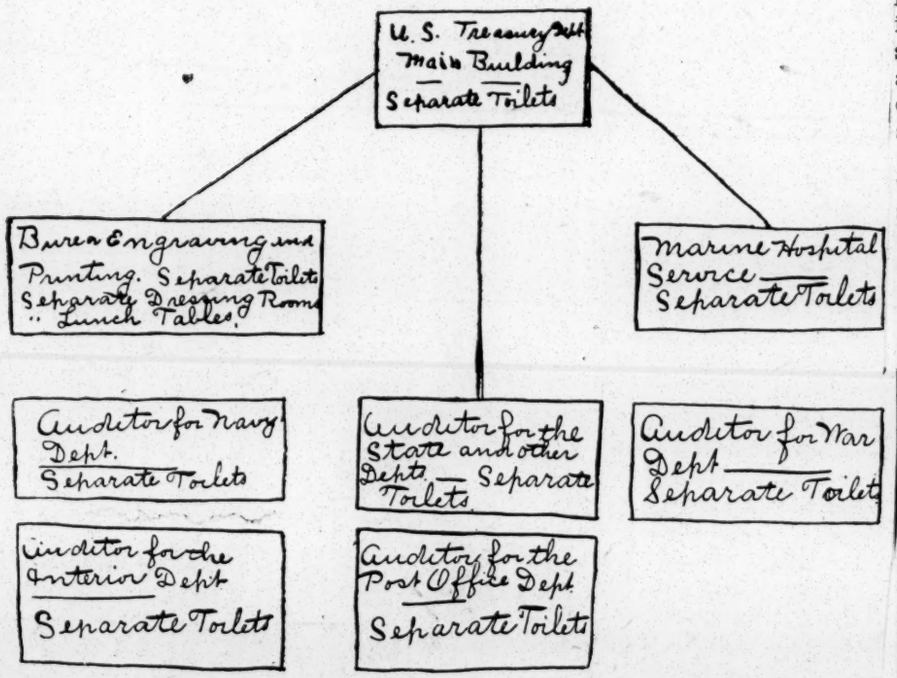
Federal Segregation

The Guardian 9/26/14

The N. I. P. L. Delegation Checked it, but Segregation Must Be Undone -- Give to Send Another Delegation to Interview President.

Contribute to the Fund to Send Delegation to See the President

The Toilet Segregation


U. S. Treasury Dept. Main Building Separate Toilets
Bureau Engraving and Printing. Separate Toilets Separate Dressing Room " Lunch Tables.
Marine Hospital Service — Separate Toilets
Auditor for Navy Dept. Separate Toilets
Auditor for the State and other Depts. — Separate Toilets
Auditor for War Dept — Separate Toilets
Auditor for the Interior Dept — Separate Toilets
Auditor for the Post Office Dept. Separate Toilets

DELEGATION TO WASHINGTON.

"We advise that another delegation be sent to Pres. Wilson to ascertain whether he will eliminate Federal Segregation."—from the address to the country of the National Independent Equal Rights League at the 7th annual meeting in New York City.

A committee consisting of Pres. Byron Gunner, National Organizer R. C. Ransom, Corresponding Secretary W. M. Trotter, Recording Secretary J. L. Johnson and Treas. Thomas Walker were appointed to raise for the expense of the delegation to Wash. This committee desires to have the hearing early in October. It may take two trips to secure the audience. Hence, citizens all over the

send donations to Pres. Byron Gunner, Hilburn, N. Y., to Sec. W. M. Trotter, 49 Cornhill, Boston, Mass., or Treas. Thomas Walker, 506 5th street, N. W., Washington, D. C.

Toilet segregation, the most insulting times still exists in the treasury and post office departments as the following diagram shows:

From Virginia to Texas the idea is being discussed, nor are its advocates dismayed by the great Negro meeting in New York City week before last when Mr. Oswald G. Villard, the white editor, exhausted himself abusing the Wilson administration for sengregating Negro clerks from white clerks (partly white women clerks) in Washington, while Prof. Dubois, the famous Atlanta Negro leader, exhausted himself denouncing "the new farm segregation idea," as he called it.

The white people of the South intend to leave plenty of communities in which the Negro can buy land, nor do they intend to interfere with the rights of Negroes who have already bought in white communities. But where the white people desire it for the protection of their social life, their homes, their institutions and their women, they may be pardoned if they resent being denounced as criminals if they simply propose to set apart certain communities in which the land now held by whites shall remain in white hands.

Certainly the progress of the idea will not be hindered by such men as the Rev. I. N. Ross, the Washington City Negro preacher who speaking ton, while Prof. DuBois, the famous Atlanta Negro by his Negro hearers as he told them to quit buying pianos and go to buying guns, and to quit going to dancing schools and begin going to military schools. Only two days later LaFollette's Magazine printed a letter from "a refined, intelligent colored woman, the mother of two finely educated sons studying in Paris," as it said, wrote herself from Paris, "where there is no race discrimination," and referred boastingly to the bloody struggle of the French Revolution, declaring that this spirit of Paris was also in her blood. "Will not the white man hear before it is too late," she demands, "or is he determined to bring about war, revolution and bloodshed?"

We do not, of course, anticipate any present outcome from all this "war, revolution and bloodshed" talk of Negro leaders in the North, but we may well begin to inquire what such talk signifies. In our opinion, its significance lies in the fact that the infamous mixing of the races in the South, the sickening mixing of white blood with Negro, in immoral relations, is fast changing the character of the Negro. The full-blooded Negro is submissive and easily managed, but when our imperious, commanding, domineering white blood, the blood that knows no master, mixes with Negro blood in the mulatto, it begins to work like a smoldering volcano.

Here is the greatest menace to white supremacy, here is where the sins of vicious white men have sown a coming harvest of possible terror and disaster; and to check this sinister evil every State should make haste to pass drastic legislation. The morals and the safety of the white South are in the balance.

It is, in fact, because we recognize land segregation by races as one step toward checking this universal mixing of the races that we favor it so strongly.

A Thought for the Week

THE boss merely as a political organizer is not dangerous—merely as a manager who commands the organization and gets out the vote on polling day. He is not to be feared, and he is an almost necessary instrument of politics, but the man we call boss is the agent of those who wish to control politics as their own interest. I have known some of these gentlemen personally and I know exactly how they work. They haven't any politics at all. That is the point; and there is no difference between a Democratic boss and a Republican boss because neither of them is working for his party. They are both working for their clients. And their clients wish to see that men do not get into office who thwart them and that laws are not passed that embarass their business.—Woodrow Wilson

SAYS Booker T. Washington in speaking of the Negro: "Two things can be done to aid him greatly. Keep whiskey and patent medicines away from him, for they are ruining his life." The great trouble with the South is that ignorant Negroes are not the only people who are "ruining their lives" because they do not realize the evils of whiskey and patent medicines. Many white people who would resent it mightily if you should call them "ignorant" patronize patent medicine fakirs and willingly spend recklessly for whiskey —although they are "too poor" (?) to buy books and papers for developing their minds and the minds of their children.

"Memory Gems" with ethical content, are no doubt of great value; but thinking about doing something that needs to be done, about doing it better than it was ever done before, and whenever possible, the actual performance—"the taking of the step from knowing to doing"—these things are worth more in practical ethics than the mere memorizing of all the beautiful sayings of Longfellow, Lowell, Whittier, Bryant, Emerson, Paul, and Jesus.—Supt Frank H. Hale

of the Har
n an effort to pre
ailing business, hid behind
ing theory, pretending to the property owners of Harlem that they were anxious about values. and that with $500,000 of the property owners' own money they would restore or enhance equities, and with this argument the Property Owners Improvement Corporation found birth.

Five hundred thousand dollars! The proposed capitalization of the Property Owners Improvement Corporation is all right, and is enough to conduct inflammatory, public meetings —but it is a mere bagatelle of the money necessary to reclaim West Harlem. It is doubtful, gentlemen, if this amount of money could buy the equity of one West Harlem congested block, and it is discouraging, as well as pitiful, to see no promise in sight for the expenditure of this fund, save increasing prejudice and a destruction of the amity and comity between the whites and the blacks in that great territory lying north of West 125th street.

We all know the bill pending at Albany providing for increased assessment on land and a reduction on buildings and the fear of its passage has its effect upon our mortgage market. No one knows at what time this law may become operative in the city

(over)

1905

of New York, and certainly the moment it does our mortgage market will be called upon to readjust itself. The high tax rate on a full assessed valuation and business stagnant all over the country depress and depreciate real estate values in the city of New York, Harlem not excluded.

Depreciation in Downtown Values.

For our own edification, let us ask ourselves a few questions. Who depreciated values around the great Pennsylvania station? What depreciation of value has St. James brought to West 51st street? Why are the stores and loft buildings between 14th and 23d streets vacant? And where are your buyers for that property? Has the color question anything to do with the business property on Grand and Mercer streets and Broadway between Canal and 14th streets, where rentals have decreased one-half and more, while in Harlem the rents of colored tenement property have advanced! Doesn't West 53d street between 6th and 9th avenues now occupied by colored people maintain substantial values, where private houses to-day are sold for $15,000 to $18,000, when formerly they sold for $9,000 to $10,000? Wasn't the property around and about the Pennsylvania station tenanted with colored people when values in that neighborhood reached their zenith?

One more glance at Harlem and I am through. Do you know that tenements in the West Harlem district are showing a much larger return to own-

will make; and this without regard to any consideration of race; it is true and valid as regards all races. The average individual will not admit and it is too much to expect him to admit that another individual is naturally and racially his superior, without regard to education, morals, or economic status.

So the resistance to forcible and involuntary segregation is based on a fundamental aspect of human nature, and will so remain as long as a vestige of proper prde inspires and illumines the human heart. Not the segregation itself, but the implications that go along with it—that is what all men in all climes always will resent. And this resentment is in no way weakened by the fact that the same individuals if left alone would naturally and voluntarily segregate themselves. Those who believe that some people are superior to others on purely racial grounds, without regard to merit or demerit, sin or virtue, character or intellect, they; are perfectly consistent in advocating segregation. But those who accept the larger ideal of the brotherhood of man and have faith in the power of education, morality and religion, through evolution, to lift all men up, they regard segregation as being trivial, servile, senseless and unworthy.

W. E. GRIFFEN.

FIRST DELEGATE STARTS FOR D. OF C.

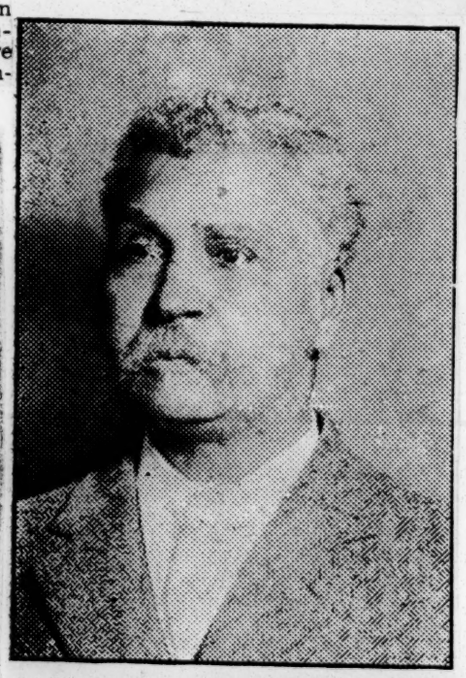
To Work to Secure Audience for Anti-Segregation Delegation—President Byron Gunner of New York to Leave for Washington Sunday Night.

SEND IN CONTRIBUTIONS SO OTHER DELEGATES CAN START WHEN TELEGRAPHED FOR MAY TAKE HARD WORK AND EXPENSE TO GET HEARING.

The Guardian

Now President Wilson that Colored Citizens do not simply see him and hear favorable talks and then never come back to final answer and full redress.—Do our duty.—Delegation strong only as Colored citizens in Country send them on money of the people—Would be weak if went on their own account—Colored press of Country assists.

The response of the Colored people to the movement to send a delegation to President Wilson before election to get his final reply to the great na-



THOMAS WALKER, ESQ.
Of Washington, D. C.—Respected Citizen of National Capital—Man of Means—National Treasurer of Nat'l. Independent Equal Rights League—Send Donations for Anti-Segregation Delegation to Him From All Parts of the Country.

REP. CARO OF CHELSEA, MASS.

Republican Member of Massachusetts House of Representatives, Who Introduced and Strongly Fought for His Resolution of Protest Against Federal Segregation.

The White Apostle of the Negro.
Progressive Farmer, 5-30-14.

Mr. Poe says the policy of the Southern Sociological Congress in admitting the Negro to the Race Problem is wrong. Recalls what he has previously said about the Negro farmer & amalgamation. Says Mr. Washington boasted of his pact that white people in pauperizing, etc.,

Segregation — 1914
(See also under Agriculture, Social Conditions, etc)

THE EVERLASTING QUESTION OF SEGREGATING THE RACES

(By Savoyard.)

It was a century ago, lacking six years, that John W. Taylor of New York introduced the negro question to American politics in the debate in congress of the misnamed "Missouri Compromise," and the negro has been more or less a political factor in our republic ever since. That question created the republican party, severed the union of states, fought one of the bloodiest wars of history, and revamped and half-soled the constitution of the United States.

The race question broke out again the other day when a professional negro descended from Boston upon this town to challenge, to threaten and to insult the president of the United States because in some of the departments negro employes are not allowed to wash their hands and faces in the same basins with whites. There is no denial that negroes in those departments have just as good accommodations as the whites, but complaint is made because of the "segregation." There is grumbling also because negro employes are required to spread their noon-day lunch on tables other than those used by the whites.

Thus the negro delegation from Boston was not out after their political rights, but they were insisting on social equality. That is what they meant and all they meant.

Segregation! Why that is the work of Almighty God, and when the New York World deals out a batch of disgusting cant discussing the affair in behalf of the negro it only lays itself open to the rebuke administered by St. Paul:

"Nay, but O, man, who art thou that replieth against God? Shall the thing formed say to him that formed it Why hast thou made me thus?"

The negro is segregated in Boston. There he cannot labor at the same carpenter's bench, or blacksmith's anvil, beside the white man, and he can and does in Kentucky. Your Harvard professor will walk ten city blocks in a blizzard to be shaved by a white barber sooner than patronize a negro shop. But your professional negro cares not a rap about the industrial phase of the question. He is out after social equality. Every word one of those fellows utters, every move he makes, only confirms the fact that he is conscious of his inferiority. The inferior will never extort from the superior a place in the sun, as your professional negro insists on doing. He must earn it as Booker Washington teaches him he should.

Let us see about this segregation. Take Summit County, Ohio. It is in the Western Reserve. Just across the way is Oberlin College. Not far off is the town of Jefferson, where dwelt Ben Wade and Joshua R. Giddings. It was represented in numerous congresses by Elisha Whittlesey Here, if anywhere in this world we live in, in this glorious Union we boast of—here in Summit County the negro should find Utopia. Here segregation should be a lothsome term and a hellish practice. Here was the very hotbed of abolitionism and here flourished the traffic managers of the "Underground" railroad.

The city of Akron is in Summit County and not long ago some negroes of that town had the impudence to buy houses and lots in that precinct of the residential section where dwelt some elegant and high-toned and transcendental republican gentry. The colored folks were fixing to move into their property when the very old horned and hoofed devil was to pay Joe Foraker's fire alarm was sounded. An indignation meeting fas convened, a vigilance committee recruited, and notice was served on the negro population that unless they segregated themselves they would be visited by dire consequences such as overtook their brethren down at Springfield, Ohio, where not long previous a score or so of negroes were massacred in a riot. By the way, the Hon. Jo Keifer, a citizen of Springfield, was then a member of congress and he condoned the bloody and brutal affair by offering a resolution which provided that it was the sense of congress that negroes should vote in South Carolina!

The New York Sun says that real estate men of Harlem are in a panic because there are 50,000 negroes in that town, some of whom have secured control of many of "the section's finest streets." It is proposed to segregate them and locate them in the northern section of Harlem. And here in Washington there is the same order of segregation. When I purchased the house in which I live I had to obligate myself that I would not sell it or rent it to a negro. Is it any wonder that elegant women in the departments here object to spreading their noon-day lunch on tables side by side with negro men clerks? There is not a white employe, republican or democrat, in any department in Washington who does not approve segregation.

Take the late Frederick Douglass for an example of segregation. Intellectually he was the superior of every republican who was ever elected to the senate of the United States from New York, except Roscoe Conkling and Elihu Root. He was a citizen of that state, but a white jailbird from Sing Sing could have beaten him for congress by an overwhelming majority even if every democrat had remained away from the polls. And there is Kansas, the state of John Brown and Jim Lane. Why doesn't Kansas send a negro to congress? She demands that South Carolina and Mississippi choose negroes for that honor. I knew a negro who went from Kentucky to Kansas. He was not as gifted a man as the late John James Ingalls, but he was above the Kansas average in the matter of congressional timber. He was a man of education and of wealth; but he could not have carried a single voting precinct of a single county of Kansas in a race for congress against the veriest white hobo in Kansas.

The republican party has segregated the negro politically by its new basis of representation in national convention. It is a flat nullification of the fifteenth amendment. A chapter from Bill Chandler on that question might be opportune at this time.

The New York World has an enormous case of hysterics over what it calls "jim crow government," due to the segregation of negroes in the matters of washing faces and hands and eating food in the departments. Well, how about the public schools in the District of Columbia? They are government institutions, sustained in part by the taxation of all the people of all the country, just as the departments are sustained. This town is full of "jim crow" schools. Let the New York World take a fit or two over them. The cases are absolutely parallel.

The negro has got to work his passage, and that he is doing down South under the guidance of Booker Washington. The negro in the cotton field is a public benefactor. This professional negro Trotter, who insulted the president, is a public nuisance. At the South the negro is encouraged to work and is not allowed to vote; at the North the negro is encouraged to vote and not allowed to work.

And it is a devilish deal more important for himself and for the country that the negro work than that he vote. If the professional negro, like Trotter, and the transcendental white statesman, like Cabot Lodge, at the North, will leave the negro alone it will be to the advantage of the negro and to the peace and quiet of the country.

Segregation.

The Caste System and the Civil Service.

(By Kelly Miller.)

The Baltimore Afro-American

The eternal Negro question has been a disturbing element in public and political discussion from the foundation of the government down to the present hour. The public mind may seek temporary relief by focusing attention on economic and material issues; the perplexed statesman may put it aside for some more convenient season; yet ever and anon it recurs with unabated aggravation.

Even the carnage of the war of nations entailing the most awful toll of death that the world has ever experienced, and which has for the past few months shunted from public consideration and discussion every other issue of national or international interest, has not been able to relegate the Negro question to the background.

The recent interview of Mr. William Trotter, the intrepid agitator for the rights of his race, with the President of the United States, has served as occasion to bring this issue into keen public consideration and discussion. For twenty years Mr. Trotter has been the most outspoken agitator of his race, standing out in ocnspicuous and acrid opposition to the more passive and pacific spirit and doctrine of Booker T. Washington. In the intensity of his ardor he has been so violently denunciatory and so bitterly intolerant as to alienate the sympathy and co-operation even of the radical spirits of his own race.

It is deeply to be deplored if Mr. Trotter, carried away by zeal for his cause, indicated any unbecoming temper or feeling in the presence of the President of the United States. The Negro will wisely preserve becoming constraint of manner, and carefulness and caution of utterance, even though he labors under burdens which would cause any other element of our population to violate accepted ceremonies of procedure in urging their demands. The just claims of the race will hardly be advanced by spectacular methods like those of the suffragettes in England.

On the other hand, the American people should not be led to suppose that the race has settled into complacent satisfaction with unjust discrimination because it fails to present its cause in terms of spectacular and dramatic appeal. Albeit, the Negro is long-suffering; nevertheless he suffers long. The temper of the spokesman bears but incidenly upon the cause which he represents. Mr. Trotter headed the delegation to protest to the President against the growing practice of segregation of the Negro in the civil service of the United States.

The outstanding and significant fact is that the President of the United States, speaking ostensibly for the American people, avowedly sanctioned the segregation of the races as the national policy under his administration. The vital question is, does this policy fairly represent the spirit and purpose of the American people? When a delegation of women waited upon the President some time ago, to secure a declaration in behalf of woman suffrage, he declared that he could not speak on such a momentous issue until his party had spoken before him. On the still more momentous question of establishing the caste system in the Federal service, so far as the record discloses, the President speaks on his own initiative, with neither the authority of his party nor that of the American people.

During the extra session of the present Congress, one or more bills were introduced by Southern members with the purpose of segregating the colored employees in the civil service of the Federal Government, but under the guidance of wiser and more comprehensive leadership, such resolutions were relegated to the pigeonhole of Congressional oblivion. Should such propositions be enacted into law or be allowed to crystallize into custom and practice, it would more definitely establish the inferior status of the Negro race before the law than any legislative act or administrative policy since the adoption of the Constitution. It would, indeed seriously affect the declared purpose and spirit of our nat' nal policy based upon the absolute equality of citizens in all public considerations.

The question of granting women the right of suffrage affects but feebly the foundation principle of free institutions as compared with the proposition to relegate a part of the people to an inferior caste. One is a progressive measure in harmony with the aim and purpose of free institutions, the other is reactionary in the direction of darker and more benighted ages; one points toward the new freedom, the other towards old slavery; one makes for the equality of all before the law, the other grafts the blighted branch of Hindoo caste upon the tree of American liberty.

The Federal statute books, so far, are free from race or class legislation. At the time of the founding of the Constitution, one-fifth of the population was of African blood and servile status. But the far-seeing wisdom of the founder omitted all racial designation or discrimination in the organic law. A government boasting of equality as its basic principle which should deliberately debase the weak and helpless among its own citizens would be an anomaly in the eyes of the nations of the earth. Amid all of the passion and tumult of the anti-slavery conflict the Federal statutes were kept free from the odium of race distinction. The obiter dictum of a chief justice of the Supreme Court which injected race distinction into the decision of that tribunal was swiftly repudiated by the moral indignation of the aroused conscience of the American people. For this Government, today, to declare that the Negro shall not enjoy identical rights and privileges with the rest of his fellow-citizens would be equivalent to the re-enactment of the discredited dogma of Judge Taney. Indeed, the principle involved is just as vital to the ideal of the nation today as it was sixty years ago, although the public conscience may be less keenly alive to it.

The war amendments to the Constitution reaffirmed the original intention—that there should be no

race distinction recognized by the National Government. These great amendments written into the Constitution by the point of the bayonet dipped in patriotic blood can never be erased nor their purpose ultimately defeated. Race discrimination is mentioned only to be forbidden. Mindful of the existence of these amendments, the States that have enacted laws repugnant to their spirit and letter, have sought circumvention by cunningly devised phrases and tricky contrivances. Every such revised constitution bears the stamp of righteous condemnation in its very phraseology.

The policy of social separation of the races, alleegd in justification of such measures, is a matter with which the Federal Government has nothing to do. The intimate social and personal relationship of citizens do not fall within the scope or purview of the Federal authority. Its concern is with the comprehensive relations of all citizens. Matters of minor detail are left to local and subordinate jurisdictions.

The general government cannot find warrant for such action in the example of the several States. Discriminatory laws in the States are sought to be justified on the ground of the relative number of Negroes in the general population. It is alleged that the greater number of Negroes are unprepared for participation in government or for free intermingling with the whites without seriously lowering the tone and standard of civilization. The Federal Government has absolutely no such basis of excuse. The Negro represents at present less than 11 per cent of the total population. This ratio is growing less with the passing of the decades. So far no State with so slight a Negro element has deemed it necessary to adopt a code of "jim crow" laws. The Federal Government leaves each citizen socially where it finds him.

The American people for two generations have been divided in local alignment as to the relation of the Negro race to the Federal Government. The South has always been opposed to the recognition of the Negro as a Federal citizen, and has striven incessantly to reduce him to governmental utility. It would deny him both the right to vote and the privilege of holding office. Every Southern Senator voted to repeal the Fifteenth Amendment when that proposition was added as a rider to important legislation during the past Congress. No Northern Senator voted for this proposition, because it does not represent the spirit or purpose of his State or section. The policy of segregating the Negro in the public service is the outgrowth of the same local spirit. The leaders of Southern thought and opinion do not hesitate on all occasions to declare their fixed and unalterable purpose to eliminate the Negro from all political and governmental consideration. This policy is well understood and accepted as the political dogma of taht section.

In the duel for national supremacy between the North and South during the generation preceding the Civil War, the South was hopelessly overmatched. Today it constitutes less than one-third of the population of the United Staes and has fallen far below its former rival in wealth, education and liberal ideals. This is in no sense a reflection upon the South, which has striven heroically to measure up to the standard of excellence set by the North, under severe and serious handicap. But it is a plain statement of palpable fact pertinent to the issue now under discussion. Massachusetts and Iowa, rather than Mississippi and Georgia, embody and typify the national spirit. The Southern attitude on the race question has become provincial, while the Northern position is national.

In all national issues it was to be hoped that the President would follow the leadership of the more numerous, powerful and progressive States rather than the smaller and feebler ones involved in the meshes of unfortunate circumstances. The President must have permitted himself to be persuaded by the advice of the members of his household who speak for a section rather than those who speak for the nation.

If the general government should be inclined to follow the example of the States, it would more wisely follow the lead of the North rather than the South.

WOULD SEGREGATE HARLEM NEGROES

Owners Asked to Restrict Their Holdings and to Aid in Forming New Colony.

For the purpose of considering the project outlined by the Property Owners' Improvement Corporation for conserving property values in Harlem and to cure the mortgage situation a number of prominent real estate brokers attended a meeting held last week in the rooms of the New York Title Insurance Company, at No. 135 Broadway, at which Ransom E. Wilcox, president, presided.

Ransom E. Wilcox, manager, outlined the scope of the new corporation which had been formed to deal with Harlem's vexatious negro problem and stated that it would have had better success had it been given the proper amount of financial support. The corporation was organized with a capital of $100,000, divided into 20,000 shares at a par value of $5 each, and Mr. Wilcox urged the brokers interested to advise their clients to subscribe on the basis of one-half of one per cent of the assessed values for 1914 of all their holdings in Harlem.

It is estimated that there is a negro population of 40,000 to 50,000 which has invaded Harlem, to the exclusion of white tenants. It is proposed to arrange with property owners in certain blocks to rent their houses to white tenants only and to provide for housing negroes who vacate such properties by building structures containing three, four and five room apartments in proper sections for their occupancy.

To carry out this project an organization has been promoted, known as the Afro-American Building Homes Association, which will undertake the erection of modern houses in the northern section of Harlem for the exclusive occupancy of negro tenants.

The scheme of the corporation is stated to have been indorsed by many of the large financial institutions. The Real Estate Board of New York, the Harlem Board of Commerce and the Harlem Property Owners' Association also are stated to have passed resolutions of indorsement.

Among the real estate brokers present, in person or by representation, were Ashforth & Co., M. & C. Jacoby, Frank A. Shaw, Henry D. Cochrane, Ransome E. Wilcox, Arthur D. Crane, Frank G. Banister, Samuel B. Downes, Leonard Morgan, Maltus J. Newman, Dr. Robert Bruce Clark, Dr. D. J. McMillan, Goodale, Perry & Dwight; Cruikshank & Co., Douglas Robinson-Charles S. Brown Company and New York Title Insurance Company.

Philadelphia Record

2 April 1914

A South Carolina Problem.

A peculiar phase of the land question is reported from South Carolina, where the problem is made unusually difficult because it is complicated with the race issue. Of 80,000 white farmers in the State 35,000 are tenant farmers, and this proportion is constantly increasing. In 1880, 50.3 per cent. of all the farmers in the State, both white and black, were tenants, and by 1910 the percentage had risen to 63. While this retrograde tendency has been under way the whites have also been losing possession of the ground, and the blacks have been gaining it. Between 1900 and 1910 the negroes increased their holdings by about 136,000 acres, and at the same time the whites lost 312,000 acres, notwithstanding the fact that their rate of increase in population was about three times that of the blacks. If this tendency is maintained South Carolina will become largely a State with farm lands cultivated by negroes and towns and cities composed mostly of whites.

The State, of Columbia, S. C., which publishes these figures, does not make it clear whether this is a condition of affairs peculiar to South Carolina or simply illustrates a tendency in the Southeastern States. Whichever it is, it is distinctly unfortunate both for the State and for the country as a whole. Undoubtedly it is an excellent thing for the negro to become a land-owner and thus to increase his responsibilities. When this is accomplished, however, by driving the whites into factory work the net benefit seems dubious. The State prints this rather gloomy picture of the trend in South Carolina:

One white person in every six or seven in the State has left the farm for the cotton mill village—driven from the farm by inability and unwillingness to compete with the negro at the wage that the negro accepts. The white man prefers the comfortable cottage on the corporation's land and regular if low cash wages, together with incidental advantages of town life, to living in the country in a log cabin with a mud chimney that satisfies the negro tenant.

Thus, while we talk of negro segregation on the farms, white segregation in the mill villages and in the towns and cities has been proceeding under our eyes on a greater scale. The withdrawal of 125,000 whites from the farm lands has helped to keep the price of lands down and has enabled more negroes to buy them, so that there are nearly half as many negro as white farm owners now. The high-priced lands are those that have been improved by the more progressive farmers, and whatever enhancement in price of unimproved lands has taken place has been due, for the most part, to their being bought and held by land speculators.

However unintentionally, South Carolina has for more than two decades pursued exactly the economic policy calculated to keep poor whites landless and illiterate, to drive them from the farms and segregate them as tenants in the villages, and calculated equally to put the negroes in possession of farm lands.

COURIER JOURNAL
LOUISVILLE, KY

OCT 3 1914

What Can a Poor Negro Do?

The night-rider organization down in Hopkins county "moves in a mysterious way." Its favored scene of operations appears to be at Dawson Springs, a health resort of considerably more than local fame.

Dawson Springs has a permanent population of some 1,500 and a summer population that is limited only by the capacity of its half a dozen hotels and its more than half a hundred boarding-houses. Included among the permanent residents is a considerable element of negroes, the most of whom find employment around the hotels and boarding-houses, and some of whom are substantial, property-owning citizens.

Some days ago much excitement was created among the colored population by the appearance of notices, signed "Night Riders," and posted at several prominent corners in the town, warning the negroes to leave. Some of them did so, while others began selling their property and making preparations for departure. It began to look as if some of the hotels would lose all their help, and the business situation became generally serious and embarrassing. In the midst of the crisis a new crop of "Night Rider" notices appeared in various public places. These notices, according to a dispatch from Dawson Springs, stated that the respectable negroes had nothing to fear from the night riders, who were seeking only to get rid of the undesirable element; that the band was 1,000 strong, and intended to clean up the entire section and force the disorderly ones to leave, and finally that the night riders had not posted the previous notices which caused so much disturbance.

The situation is not without its amusing features, though it is anything but amusing to the negroes, who can scarcely be expected to differentiate between true and false warnings and who doubtless have some misgivings as to what would constitute a desirable citizen in the view of a member of a night-rider organization. In the meantime there is an opening for the law-abiding citizens of Dawson Springs to do a little cleaning up in the interest of the prosperity of their town and the peace and dignity of the Commonwealth.

HINDU IMMIGRANTS BARRED FROM CANADA

Constitution—7-19-14

Vancouver, B. C., July 18.—After swearing in 200 special police the immigration authorities today boarded the Hindu immigrant ship Komagata Maru and ordered Captain Yamamoto to move outside the 3-mile territorial limits. Guarded by the police he complied.

Captain Yamamoto was told last night to take his 352 passengers away, but was unable to do so because the immigrants threatened him with violence.

The Hindus are in a menacing mood. The government has supplied them with provisions for the return trip, but has informed them if they interfere with the captain they will be refused all further supplies and allowed to starve in the harbor.

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

COMMITTEE HEARING AT D.C. ON SEGREGATION BILL

The Guardian 3-21-14

GEORGIA CONGRESSMAN PUT SEGREGATION ON BASIS COLORED AMERICANS ARE INFERIOR—ADMITS DESIRE TO ELIMINATE — GRIMKE OPPOSES — SAYS COLORED WILL NOT BE EQUALS OF WHITES IF GOD DID NOT WANT THEM TO BE SO — CONG. MADDEN OPPOSES BILLS.

(Washington Post, March 7, 1914.)

Segregation of the white and Colored races in the government employ was urged yesterday by Representative James B. Aswell, of Louisiana, and Representative Charles G. Edwards of Georgia, both of whom appeared before the House committee on reform in the civil service in support of bills they have offer-d on the subject.

Statistics of Colored.

Mr. Aswell declared that there are 490,000 Federal employes in the United States of whom 22,500 are Colored, and that 13,000 railway postoffice clerks had petitioned to be segregated from the Colored clerks. His bill proposes segregation in the mail cars throughout the country and in the executive departments at Washington.

Enemy Use Argument that "Best" Colored Favor Segregation.

His argument was interrupted by coloquies in which he contended that members of Congress would not care to sit with Colored colleagues; that no one would care to have a Colored President, and that the best Colored people in the South and elsewhere favor segregation.

Edwards of Georgia Admits Desire to Eliminate.

Mr. Edwards declared it would be better for both races if white and Colored workers were separated and that he would eliminate the Colored government employe entirely if he could.

Unverified Charge Made —Probably False—If True Not Typical.

He cited a case of a young white woman recently appointed to one of the executive departments in Washington, who was assigned to a desk beside that of a Colored man, and said that before night she had received a note from the Colored man asking if he might call on her. The young woman, Mr. Edwards said, complained to the chief, who told her that the Colored man was well educated and that she should not feel offended.

Complaints Probably Solicited—Admits Segregation Based on Rank Called Inferior.

Mr. Edwards added that he had received complaints from white employes of practically all the departments about the lack of segregation.

"I CERTAINLY OBJECT TO WHITES AND COLORED PEOPLE WORKING SIDE BY SIDE," he continued, "IT FORCES UPON WHITE PEOPLE THOSE OF AN INFERIOR RACE and you ought not to force while employes to bend the Caucasian pride."

One Republican Right at Least.

Representative Madden of Illinois asserted that the segregation plan was discriminatory and unconstitutional.

Grimke Appears in Opposition.

Archibald H. Grimke, Colored, representing the National Association for the Advancement of the Colored Race, predicted that the Colored race would be part of the governing class in this country within 50 years.

"Give the Colored man a chance," argued Grimke. "If he can rise, let him get up. If he cannot rise, let him sink. The Colored people are not going to be your equals if God did not make them so. The laws of nature settle that."

Segregation of Clerks in Federal Departments Creates Stir at Meeting —For an Equal Show.

(Washington Star, March 6, 1914)

"Your idea is that each man should be given an equal show," said Mr. Madden.

"Exactly so," said Dr. Grimke.

Representative Madden said that colored employes are citizens and should not be the object of discrimination. The members of the committee discussed the matter with great vigor.

SEGREGATION IN GREENSBORO, N. C.

The Journal & Guide 2-28-14

Ordinance Passed and Put Into Effect In Twenty-four Hours

Colored Man Is Forced To Sell Home At Loss of $400

(Special to Journal and Guide).

Greensboro, N. C., Feb. 24—Advocates of Negro segregation ran wild here last week. Prof. W. B. Windsor, principal of the colored graded school, bought a house in a block occupied by white people, paying $3,100 for it.

When he attempted to move in white people living in the same block arose in arms and demanded him to vacate. A meeting of the city commissioners was called and a segregation ordinance was passed and put into effect immediately. Professor Windsor was forced to sell his house at a loss of $400 and move away. Five hundred white citizens signed a petition asking the school board to dismiss Professor Windsor from his position as principal of the graded school.

JUDGE SCOTT APPROVES SALE OF IMMANUEL CHURCH

Places Cost of Proceedings on Women Who Protested Against Sale to Negroes.

(Richmond Times-Dispatch, December 10, 1914.)

The Richmond Times-Dispatch 12-10-14

An order entered yesterday in the City Circuit Court by Judge R. Carter Scott, authorizes the trustees of Immanuel Baptist Church to sell the church property at Fifth and Leigh streets for the sum of $21,000. The same order charges Mrs. Alice M. Brroughs, Mrs. Sallie Probst, Mrs. E. R. Hall and Mrs. S. S. Ellett with the cost of the proceedings instituted by them to prevent the sale of the property. The costs amount to $20.85.

Judge Scott's order brings to an end a controversy which has been pending for months. The trustees of the church made arrangements for the sale of the property at Fifth and Leigh streets to a colored congregation, and applied to the City Circuit Court for an order authorizing the transfer.

Opposition to the sale of the church to Negroes was at once registered by owners of property in the vicinity. Although a majority of the congregation favored the sale, several members sought to stay it by appeal to the court. A commissioner was appointed by Judge Scott to take evidence as to the will of the congregation in the matter. He reported the overwhelming desire of the congregation that the sale be authorized, and an order was entered yesyesterday allowing it.

The order directs that the sum of $500 be paid down by the purchasers at once, that $7,500 more be paid when the property is transferred, and that the remainder be paid within five years.

RACE SEGREGATION LAW BEFORE SUPREME COURT

Right of Cities to Assign Sections to White and Colored Population is Question

Richmond, August 3.—The race segregation ordinances, enforced rigidly for some years in many of the cities and towns of Virginia, are challenged as unconstitutional. Municipal laws prohibiting Negroes from living in the same residence blocks, for neighborhoods with white citizens are for the first time under fire in the Supreme Court of Appeals of Virginia.

The fight to have the segregation ordinances annulled as contrary to the Constitution of the State of Virginia and the Constitution of the United States has been inaugurated in Ashland, where Negroes have been excluded from residence blocks where white people are in the majority since 1911.

The preliminary move in the fight to eliminate race segregation resulted yesterday in a first victory for the opponents of the segregation law, when the Supreme Court granted a writ of error and supersedeas in the Ashland case.

The Atlanta Constitution 8-4-14

I can not understand the council to save my life and the laws they make to govern the citizens. It seems to me that they make the laws for the colored man and no one else. If a colored man buys a lot or rent a house in a white settlement it is reported to the recorder and they give this colored man so many days to move or fine him $100 per day while he lives there. Yet, these Greeks and Jews can go into a Negro settlement so thick with colored folks that it looks like leaves on a tree, and buy a corner lot, have a store and move his family there; and his children's only playmates are colored children and still there is no law to make him move, because he is getting the Negro's money. When it comes to enforcing laws the city of Atlanta should be fair; if it is against the law for a colored man to live in a white settlement, it should be against the law for a white man to live in a colored settlement. I don't blame the Greek as much as I do the colored man, because the colored man should have sense enough not to patronize him. They should know that when they send their children to school to be educated that they should learn to make business men and women out of them; how can you do it without letting them learn to keep store and sell anything that is honorable. White people are great peddlers and sell anything, you will find the white man who will go into the woods and find a snake, he will train him and charge the colored man 25 cents to come in and see him; while the colored man will kill every snake he sees but at the same time pay 25 cents to see the white man's snake. We should learn to do like the white man, get things from the woods and let the white man pay you 25 cents to see them.

THE EDWARDS BILL WOULD BAR ALL BUT DEMOCRATS

The Journal & Guide 3-7-14

Measure Proposed by a Georgia Congressman to Legalize Segregation.

Washington.—Congressman Edwards of Georgia, author of a bill which has for its purpose the complete separation of white and colored employees in the government service, also wants to abolish the present modus operandi of the civil service. He is said to have asserted on the floor of the house, while speaking in defense of his bill Feb. 24, that it was his desire to reorganize the civil service so that only white Democrats would be eligible to hold positions under the new system.

"There are many of us in the house who would like to see the civil service abolished," said Mr. Edwards. "Then we could not only get rid of the Negroes in the service, but we could put Democrats in. It seems, however, that the friends of the civil service are in the majority, and we are unable to get it abolished.

"My idea would be to abolish the present rotten system, and then rewrite another civil service statute after we had got Democrats and white people. In this way the Democrats would be covered under the new law and would hold on under it. It is politics, but our whole government system is one of politics and parties.

"We can't keep the parties strong unless we give the positions to those who help win victories. If putting the Republicans and Negroes out of

jobs is the attitude of a spoilsman, then I am a spoilsman to that extent, for I certainly have strong convictions along that line."

The Edwards bill provides that the executive heads of the several departments shall issue orders segregating the white and Negro employees in every branch of the government service and that hereafter "white clerks shall not be required to occupy the same offices or workrooms with employees or clerks of African blood or descent, nor shall any white clerk or employee be placed under the orders, direction or supervision of any person of African blood or descent."

SEGREGATION IN ST. LOUIS

BILL IN THE CITY COUNCIL TO SEGREGATE COLORED PEOPLE AS TO STREETS—MAKE IT A CRIME FOR COLORED PEOPLE TO LIVE IN SAME SECTION OF A STREET WHERE NON-COLORED LIVE—NOT APPLIED TO ITALIANS, JEWS, SCANDINAVIANS AND OTHER FOREIGNERS, ONLY TO NTIVE COLORED AMERICANS.

(St. Louis Real Estate Bulletin.)

Real estate men are keenly interested in the bill pending in the Municipal Assembly for the segregation of Negroes in St. Louis. The bill was introduced in the House of Delegates by Delegate Monahan. It establishes "white" and "Colored" blocks and fixes a penalty of from $5 to $50 and imprisonment in jail for from 30 days to a year for violation. "White' blocks are defined by the ordinance to be those city blocks which at the time of the passage of the measure are inhabited exclusively by white persons. Negro servants are allowed in white families, and are not considered Negro "residents" of the block. "Colored" blocks are those in which Negroes live exclusively, and in which there are no white families. Blocks in which both Negroes and whites live at the time the ordinance is passed, are declared "neutral," and the ordinance provides shall so remain until either the whites or the Negroes all move out, and then the block shall be considered in the "white" or "Colored" list, according to the race that remains.—St. Louis R. E. Bulletin.

Comment by Columbian Herald, Louisville, Ky.

From the above it can be plainly seen that the wicked and baneful evils of segregation are fast becoming a national propaganda, and its pernicious influence is contagious, and ere long will inoculate the entire country.

Chief Justice Clark on Segregation.

Chief Justice Walter Clark of the North Carolina Supreme Court recently made a notable ruling in the case of Mr. Dornell a Negro citizen of Wintson-Salem, Dornell had bought a house in the restricted neighborhood in his city. He was forbidden to live in it, the case went to court and Darnell lost. An appeal to the Supreme tribunal of North Carolina won the strongest decision yet recorded against segregation.

The Court held that if a man could be prohibited from owning and occupying property because he was a Negro, he be prohibited as a Jew, Republican, Democrat, Methodist et cetra, and that the Ordinance of Winston-Salem upon which Darnell had been indicted was violated the inherent right to own and convey property, which was contrary to the Constitution of both the State and Nation.

It is generally believed that this will serve to check the attempts at rural segregation now being agitated in North Carolina. The truth of the matter is segregation is fundamentally wrong. If left to the good sense of the individual citizens—white and colored of towns and cities the matter could be adjusted amicably. Negroes want good streets and modern sanitation and if those are provided in Negro communities there will be scarcely trouble about Negro prop- n white neighbors.

SEGREGATION PROTESED BY NATIONAL BAPTISTS

CONVENTION REPRESENTING 2,500,000 PERSONS OF COLOR IN UNITED STATES CONDEMNS SEGREGATION IN TREASURY DEPARTMENT AT WASHINGTON, D. C.

(The Appeal, St. Paul, Minn., Sept 26, 1914.)

At the suggestion of The Appeal Rev. E. J. Fisher, D. D., pastor of Olivet Baptist church, Chicago, Ill. wrote and presented to the National Baptist Convention, which met recntly in Philadelphia, a strong resolution denouncing segregation in every form by the National Administration in the government departments at Washington, and racial segregation in the cities of the South, and condemned as unChristian and unAmerican the jimcrow bills now being considered in Congress The resolution was passed unanimously and without any modification whatever. The Baptist Convention represents about 2,500,000 Baptists.

Follow It Up With Contribution to Send Delegation.

Afro-Americans all over the country ought to continue to protest to President Wilson against the infamous segregation of Afro-Americans in the public service.

THE APPEAL suggests that that Editor Trotter of the Boston Guardian get up another protest against segregation on the civil service. We are willing to make a small contribution to aid in the matter.

"Who would be free, themselves must strike the blow."

The Only Remedy.

The Raleigh Evening Times points to the "initiative, referendum and recall" as the only hope for those who want to enforce segregation laws, and says:—

"We commend the people of Winston-Salem and Greensboro, who must be disappointed in the decision of the supreme court, the opinion being written by Chief Justic Walter Clark, to that plank in the Roosevelt progressive platform which would recall judicial decisions. Let those people work for the initiative, referendum and recall, and they can get away from the constitution, because no court in such a progressive age would dare go against the people. There is no lawful or constitutional reason why the court in the segregation case should have decided in favor of those towns, but if there were sentiment enough back of segregation we could recall our judges and elect others who would do our bidding. Failing in that we could go a little farther and adopt the principle of the recall of judicial decisions. That would eliminate the question from the realm of law and constitution."

The above also suggests that the initiative, referendum and recall would be a bad thing for Southern states in some respects and a good thing in other respects. For instance it might be stretched to cover the case of Governor Blease, who is a good subject for the recall.

COMMITTEE OF THIRTY DESIRES TO BE FRIENDLY

That the members of the Committee of Thirty, organized to improve conditions in Harlem and prevent the depreciation of property values in that section, are desirous of co-operating with the colored citizens and do not want to be understood as being unfriendly to colored property owners is shown by the following letter to John E. Nail of Nail & Parker:—

COMMITTEE OF THIRTY PROPERTY OWNERS IMPROVEMENT CORPORATION.
(To be incorporated.)

March 2, 1914.

Mr. John E. Nail,
145 W. 135th St.,
New York City.

Dear Sir: Mr. Meyer Jarmulowsky reported on the meeting he attended last Monday night the 16th inst., at your office, at which meeting there were some who expressed a feeling that the Comraittee of Thirty had been or was working against your people.

Such an intent has never been expressed by us in any way, and we doubt if it ever existed in the minds of any of the committee. In order to place ourselves on record, it was regularly adopted at our last meeting that this committee send you a letter to the effect that:

1st. No member of the Committee of Thirty, either individually or in connection with, or on behalf of this committee, has made any ttempt whatsoever toward inducing or suggesting to mortagees to force the payment of or reduce mortgages on property owned by any colored person.

2nd. That no plans have been determined upon by this committee which are not subject to modification as future developments may suggest.

3rd. That this committee is open to any suggestion that may be received from your committee toward mutual benefit.

Yours for the betterment of Harlem,
COMMITTEE OF THIRTY.
H. D. Cochrane, Secretary.

COLOR LINE ATTEMPTED BY SEC'Y OF R. I. Y. M. C. A.

SEGREGATION AT THE Y. M. C. A.—MINISTERS UP IN ARMS—FIGHT TO BE CARRIED TO THE LAST DITCH—HIRED SECRETARY WOULD EXCLUDE POSSIBLE SEPARATE PLACE.

On an invitation of the managers of the Y. M. C. A. of Providence today, Revs. S. W. Smith and J. H. Wiley went to the new Y. M. C. A. building to inspect the same. On entering an attendant was asked for Mr. Hawkens, the secretary, we were told that he could not be seen for 30 minutes. On looking around we saw Mr. Hawkins and congratulated him on the new building and asked him about renewing our membership. He told us that nothing would be done along that line now as the matter of Colored men was being considered. We asked him what he meant by being considered. He told us that the Colored members had become a problem, and they had not decided whether to take them there or prepare a separate place for them, but that the matter would be decided in 30 days.

We assured the gentleman that we would never submit to segregation in Providence and that we would fight it out to the bitter end. We further asked him if he did not think that word "Christian" ought to be left out and just say Y. M. A.? His answer was that was no more than the churches were doing. We told him that that might work in the South and some of the Northern cities but it certainly would not in proud Rhode Island.

We will call the citizens together Monday night and we will lay this matter before them and we will let the contributors to that fine new building know the policy of the would-be Christians in the same.

S. W. SMITH.

Chicago Record Herald
APR 22 1914

SIX PERSONS NAMED IN ANTI-NEGRO PLOT

Five Women and One Man May Be Summoned to Testify in Hearing on Oak Park Incendiary Fire.

Five women and one man were named yesterday in connection with the alleged plot to drive the family of Fred Jefferson, negro, from Oak Park by burning the Jefferson house.

The names were brought out in the testimony given before Thomas Greeley, deputy state fire marshal. They are:

SEWARD M. GUNDERSON, real estate dealer, of 701 South Elmwood avenue.

MRS. JAMES HOPKINSON of 526 South Cuyler avenue.

MRS. A. J. KALLBERG of 615 Highland avenue.

MRS. ANDREW BENSON of 544 South Cuyler avenue.

MRS. ELLICK ANDERSON of 528 South Cuyler avenue.

Another MRS. ANDERSON, who lives at Adams and Highland avenues.

These persons may be summoned before the deputy fire marshal tomorrow to tell what they know about the alleged plot to drive Jefferson and his family from the suburb.

Jefferson's home was slightly damaged by fire Sunday morning. Investigation showed that benzine and kerosene had been poured upon the front and rear porches of the house and set afire.

Segregation- 1914
(See also under Agriculture, Social Conditions, etc.)

A SOUTH-WIDE CAMPAIGN FOR RACIAL SEGREGATION.

Saturday, December 27, 1913.] By CLARENCE POE.

Reserving Some Neighborhoods Exclusively for White People.

THE idea of reserving some farm communities exclusively for white ownership, where the people want it—that idea is growing so fast as to leave no doubt that it is bound to come; and that is all that the writer has advocated.

We have never thought of saying that we should pick up the Negroes who are in one place and move them to another. Nor have we ever thought of proposing that white farmers even in white communities should not have Negro tenants under them.

What we have said is simply that in communities where a majority of the land is held by white people, and they wish to keep it white for the protection of their families and their social life, they should have the right to say that in future no land shall be sold to a person of the opposite race. We are simply saying that where they desire it, our small white farmers of the South should have the right to live and to build worthy homes for themselves and their children and children's children with the assurance that the community will remain predominantly white.

We want to give the poor white farmer a chance to have a community—provided he wants it and a majority of the other land-owners want it—in which he can build a home with the assurance that he will not be run out by an undesirable flood of Negro land-owners crowding around him. Furthermore, if the matter can be constitutionally settled by law, it will be better for all concerned than if left to private agreement. And we believe it can be so arranged by some such simple statute as we advocated in our issue of August 30:

> "Whenever the greater part of the land acreage in any given district that may be laid off is owned by one race, the majority of the voters in such a district may say, if they wish, that in future no land shall be sold to a person of a different race; provided such action is approved or allowed (as being justified by considerations of the peace, protection and social life of the community) by a reviewing judge or board of county commissioners."

Would It be Unjust to the Negroes?

THE chief objection that has been made to such a plan—in fact, about the only objection that can be urged, since it is purely a local option matter—is that it would not be just to the Negroes. And for the purpose of setting forth the arguments on this point Dr. James B. Dudley, President of the Negro A. & M. College of North Carolina, has written us a letter which we gladly print on another page, for we would not advance any idea that would not stand the light of opposing argument even from an alien race.

Dr. Dudley's letter is plausible indeed, and we are glad to give it place, but it is not unfair to say that he ignores the big facts which are moving the white people of the South in this matter. Let us consider his points.

In the first place, we do not believe our readers will agree that the many dangers to peace, social life and public morals and other evils inherent in the present unrestricted sandwiching of white and Negro farmers are really "negligible quantities, too insignificant for special legislation." It may be easy for a Negro to believe this; but is it easy for white people who have seen and suffered these evils?

2. While it is a subtle compliment to say that the white man's racial superiority is all the protection he needs (without any law), has anybody found that this feeling of racial superiority makes the white family feel safe when strange Negroes settle thick around their home? Or if that feeling makes them willing to do without more white neighbors and an adequate white social life? Or makes them willing to see their land values cut in half because of the presence of the Negroes? Does not the very admission of the white man's superior civilization suggest indeed the necessity for safeguarding that superiority—the necessity for preventing the unrestricted competition and unrestricted mingling of homes with a race with lower standards? Why else did the Nation exclude or "segregate" the Chinese and Japanese and keep them from unrestricted mingling with the whites in California?

3. Can "racial consanguinity" be depended upon to keep men from selling undesirable Negroes land in a white community, when so many owners live far away and don't care how intolerable conditions are made for the remaining white residents? Have we found that it can?

4. We believe it is true that Negro land-owners are more law abiding than tenants as a rule—in the first generation. But in our experience it is the children of these very Negro land-owners who become the most dangerous and undesirable Negroes in a community. Two Negroes owned land adjoining my father's farm—good old Negroes they were; but their children have sold liquor, broken the peace, demoralized the neighborhood, and even made it necessary for me to leave my office, when my father was disabled by disease, and go back to protect our home from their threats. A friend has just written me about the last outrage against a white woman, committed in his county, pointing out that it was by the trifling son of a Negro landowner. The Negro tenant, if bad, is at least partially responsible to some white landowner, and the old Negroes who bought land were usually respectful and law-abiding. But the younger generation, having a feeling of independence because they are responsible to nobody, and a feeling of false pride because they have inherited land, constitute quite a serious problem. Can a white community afford to take the risk as to the character of all the Negro generations that are to follow simply because the original purchaser is good and hard-working?

5. As for the plea of equality of treatment, has Dr. Dudley even considered that it is the white man who does not now get an equal show with the Negro in this matter? When the Negroes own the land and are thickly settled in a community, they have no trouble in keeping it Negro; white people are not anxious to crowd in among them, even tho that, if it happened, would hardly involve any danger or damage to the Negroes. But where white people are thickly settled, Negroes are everywhere ready to crowd in among the whites as fast as indifferent or absent landlords can be found to sell them land—and in this case there is damage and danger to the whites. The white women feel less safe; their social life is made less attractive, and even their property becomes less valuable because of the increased proportion of Negroes.

The legislation we propose, therefore, in fact, looks simply to giving a white community protection in keeping itself white—just as a Negro community already has protection in keeping itself Negro, from the natural disinclination of whites to move into a neighborhood where they will be surrounded by Negro neighbors.

We simply want to give our white farmers a chance to set aside some communities exclusively for white ownership where they want it. There will be plenty of other communities left in which the Negroes can buy without let or hindrance. We simply want some "cities of refuge" as they had in the old Israelitish days, where a white farmer may live with his wife and children with some partial assurance at least that the community will remain predominantly white.

A Letter From a Man Who Knows.

WE BELIEVE it should be plain that the people best qualified to speak on this subject are those who have lived both in wholly white communities and in mixed white-and-Negro communities. The significant fact is that we have so far not received a single letter from any man or woman who has actually tried both kinds who does not favor separate communities for the races. On this page we are printing a message from a Southern-born man, now living in the West, but whose heart is still back home, who puts the whole case in a nutshell, and completely answers Mr. Gould's letter in a recent issue, as to what would be the effect on the South's agricultural production. It is the best of all the letters we have had on the subject and we hope no Southerner will miss it.

A Ringing Message From a Southerner Now in Wisconsin.

AS A native of the South, with undiminished loyalty to the Southern people, I want to express my approval of your fight for race segregation.

It is a fact which none can dispute that the Negro hangs like a dead weight on the neck of the South. A concrete illustration will show how the case "stacks up" at this distance.

Take a typical Southern planter with his thousand-acre plantation. It is ill-cleared. ill-drained.

ill-fenced, ill-plowed. It produces but a fraction of what it might produce if properly cultivated. It is studded with wretched cabins swarming with dogs, fleas and pickaninnies. The landlord lives, not in luxury, by any means, on his part of the annual crops. It is a poor arrangement all around—for the owner, for the tenant and for the community.

Now, suppose you had legal segregation. Your landlord would face a dilemma. He would have to clear his land of Negroes or submit to having his land enclosed by the reservation lines. What would he do? I know the type—I like him immensely, in spite of his rock-ballasted inertia—and I have no doubt as to his course. He would be true to his race. Sambo and 'Rastus would have to "git." If they toted their cabins off with them, or burned them, it would be all the better in the long run. The plantation would be negroless, but the owner would be in a "stew."

Something would have to be done. Stern, resistless necessity—the only thing to which the South ever gave ground—would dictate the way out of the difficulty.

In the North there are thousands of tenant farmers, capable, well equipped, paying more per acre each year for the land they cultivate than your Southern plantation would bring at a forced sale, yet cultivating land which will not produce, acre for acre, as much as the lands of the South. They would gladly settle in the South but they would scorn the hovels occupied by your Negroes as much as they would scorn the social status of the Negro croppers.

To such tenants your landlord would naturally turn. Half his original domain might be sold to them for, say, five thousand dollars. Relieved of the dread of Negro encroachment they would build their homes and improve their lands in accordance with northern traditions.

Then your landlord would witness a miracle. The value of his remaining five hundred acres would double. If he wisely invested his five thousand dollars in buildings, ditches and fences, he would find himself the possessor of a fifteen-thousand-dollar farm. He might subdivide again with a similar result. As a money-making scheme he would find this far ahead of collecting rents from Negro tenants.

This is no pipe dream. The one thing that stands in the way of the greatest Southern emigration ever dreamed of is the Negro. The one thing that holds down the value of your lands is the Negro. The one thing that stands between the South and agricultural efficiency is the Negro. The title to every Southern farm is clouded—clouded by the possibility that a Negro will buy an adjacent farm and depreciate the value of both.

Never mind how much land is set apart for the Negro. Give him all he can buy or use. But let the rest be free. The total value of the land thus relieved will be greater than the total value of all the lands under mixed ownership.

And do not let the notion that Negro labor is indispensible to Southern agriculture become rooted in the popular mind. There are many white farmers in the South who know better. It is altogether erroneous. We have no Negro laborers to speak of in Wisconsin or Minnesota, yet lands are cultivated—and you know how well.

"But," you say, "the heat—a white man would melt in a Southern field in July." Nothing of the sort. I have seen the mercury hovering about the hundred mark here, and yet white men managed to get in twelve to sixteen hours of labor between sunrise and sunset.

But the intelligent white farmer would conquer the heat without risking sunstrokes. Instead of trudging behind a bull-tongue and a mule, he would ride on a gang plow or a cultivator behind three or four horses or a traction engine. If the sun shone too hot he would hoist an umbrella. If necessary he would rig an electric fan. He would do the work infinitely better than your Negro tenant, make the land produce twice as much, and stay out of the graveyard longer.

Your plan of segregation promises much. It is fair and just. If entered upon in the proper spirit it could be put into practice with little loss or friction. It would give the South the greatest industrial impetus in its history.

W. B. PEDIGO.

Editor Record-Herald, Wausau, Wisconsin.

A Thought for the Week.

PROGRESS! Did you ever reflect that that word is almost a new one? No word comes more often or more naturally to the lips of modern man, as if the thing it stands for were almost synonymous with life itself, and yet men through many thousand years never talked or thought of progress. They thought in the other direction. Their stories of heroism and glory were tales of the past. The ancestor wore the heavier armor and carried the larger spear. "There were giants in those days." Now all that is altered. We think of the future, not the past, as the more glorious time in comparison with which the present is nothing. Progress, development,—these are modern words. The modern idea is to leave the past and press onward to something new.—Woodrow Wilson.

$25 For Best Letters on Race Conditions.

The Progressive Farmer 11/13/13

FOR years now I have been studying the race problem in the Southern States, but naturally I have not been able to visit all sections nor get all the information I wish.

I am inserting this notice, therefore, to say that I shall give $25 in prizes for the best reports on the relations of the races in different sections of the South, sent me between now and December 15.

What I want is not opinions, but facts—facts which illustrate and exemplify Negro life conditions in the South. I don't care a straw what your opinions are — whether you agree with opinions I have expressed or not, provided you give me information. What I wish is a searching, plain truth story of race conditions in your community—incidents and illustrations which will give me information concerning any of the vital problems involved.

Are the Negroes gaining on the whites in land ownership? Do they hold to land after getting it? Is there fear of the Negroes on the part of white families? Are the home-owning Negroes notably more law-abiding than tenant Negroes? Or do they become more independent? Is there any mixing of the races? Are white fathers of Negro children ostracised as they should be? Do any white people treat the Negroes as social equals? Do you know of any persons with Negro blood who pass as white, or have married white persons? Are whites or Negroes better in school attendance? Is there much crime or immorality among the Negroes? Liquor selling? Have people formerly in your community moved away directly because of the large number of Negroes around them, or because the white social life was inadequate? Are Negro tenants fairly treated? Can the white man rent land as easily as the Negro, and successfully meet Negro competition as a renter? Do the wealthier white people proclaim themselves better than the poorer white people or help and encourage them? Which stick together best, the white people or the Negroes? Have many of the landless whites moved to other sections? Is Negro labor organized? Does the Negro get justice in the courts? Are the Negroes growing in thrift and industry? Has white labor taken the place of Negro labor in any marked degree? Do the poorer white people either refuse to work or fail to work as well as the Negroes do? Is the feeling between the races better or worse than ten or twenty years ago? Do doctors report more disease among Negroes?

These questions are only suggestive. What I want is not a long list of "yes" and "no" answers to these inquiries, but an actual statement of such incidents, happenings, and specific illustrations from your own knowledge as will shed light on these problems. If you can let me use your name and address, please do so, but if you would speak more plainly if neither your name nor address should be printed, tell me not to use it. What we want is plain speaking. I shall be glad to have some Negroes write me as well as white people for I want to get all sides of the case.

For the best and most informing letter received by December 15, I will give a prize of $7; for the second best letter, $3; for the five next best $2 each, and for the five next best, $1 each. Address each envelope to "Race Problem Symposium," care The Progressive Farmer.

SEGREGATION TO BE ATTACKED

The Richmond Planet 10/17/14

Citizens Back Efforts to Finally Settle The Vexed Segregation Questions.

(Baltimore Afro-American Ledger)

With an eye single to settling the question of segregation laws for the colored people in this country once for all, leading colored residents of the city will file proceedings in the United States District Court next Thursday attacking the validity of the Curtis Segregation Law.

Recently, Rev. W. A. C Hughes of Washington, leased the store and dwelling at 1929 Etting street to a Hebrew for a year. The block has been occupied wholly by colored people and a grocery store was run by is now dead.

When the police learned that the Jew had moved in, they told him he could run the grocery store, but that he and his family could not live there. Though he has expressed willingness to move, the lease binds him to hold the property for a year.

The proceedings will take the form of an injunction filed by Dr. Hughes to secure a restraining order against the Mayor and City Council and the police, from interferrence with the plaintiff in renting his property, and against the tenant. This will bring before the Court the question of a man's right to use his property as he sees fit, and its ultimate decisions may rest with the United States Supreme Court.

C. C. Fitzgerald has consented to serve as attorney without pay. He will have other aid, the local branch of the National Association for the Advancement of Colored People, and a leading white lawyer of this city having already volunteered their assistance.

TWO OTHER CASES

There is a case pending now before the Court of Appeals attacking the validity of the law. It is that of a white owner who was recently convicted of renting a house to a white man in a "colored" block.

Mary G. Lilly, who recently moved into the house at 12 S. Pine St. was released for the action of the Criminal Court Wednesday on the charge of violating the segreggation law. The owner of the property was fined last week at the Western Police Station for renting her the property and she was ordered to move but refused.

The case is an interesting one as there are only two houses in the block, one of which is occupied by a white family. The National Association for the Advancement of Colored People is backing her in her efforts to test the law. W. Ashbie Hawkins is counsel in the case.

The National Association is also behind the movement to test the validity of the segregation in Louisville, Ky.

TO AROUSE INTEREST.

A big mass meeting to arouse general interest in the campaign against the law will be held at the Grace Presbyterian Church next Wednesday. The following gentlemen have been invited to speak: United States Senator Moses B. Clapp, Attorney C. C. Fitzgerald, Revs. W. C. Hughes, J. Milton Waldron, both of Washington; G. F. Bragg, A. L. Gaines, and Harvey Johnson.

The meeting will be under the auspices of a general committee organized to fight the law, headed by Rev. M. J. Naylor. Other members include Rev. W. Edward Williams, secretary; A. L. Gaines, treasurer; Ernest Lyon, P. J. Jordan and S. H. Norwood.

Segregation — 1914 (B) B
(See also under Agriculture, Social Conditions, etc.)

formulation, of the religion of inequality—which makes brotherliness impossible, but how perilously near to dogma is that mixture of old theism and new science tinged with piety, which is the working faith of so many of our age. Didn't God make the world? Hasn't evolution condemned the races to perpetual inequality? Didn't God intend it so? And are not we to accept the visible symbols of color and speech as the natural marks of superiority and inferiority? This is to base caste upon the Divine will. It makes human barriers inevitable and eternal. Thus pious prejudice rests back upon religious fatalism.

Prejudice—traditional, repressive, vituperative, depressive, pious—this completes the cycle of its natural history.

It is one inestimable advantage that prejudice has never been able formally to annex the Christianity of Jesus. Its terms and spirit alike are positively, unconquerably for brotherliness. Rather, the Gospel proposes to overcome prejudice, and summons to the task none less than the original, distinctive and creative principle of its own life. "While he thus spake, the Holy Ghost fell on them that heard." Somehow, in the long run, a common Christian experience makes all other brotherly experience possible and inevitable, and in the same breath makes all arbitrary distinctions impossible.

But in America we are dealing with real social situations, not with formulas, however holy or conclusive. So, fortunately, is the New Testament. It does not leave us with an impulse to brotherhood, however divinely certain of utlimate realization, but goes on—as in this Peter and Cornelius passage—to reveal the "particular how" of the spirit in bringing brotherhood to pass.

And the Spirit's first step in this actual case is disappointing. It seems negative and inglorious. It is the refusal to make dogmatic announcement to prejudiced minds of the exact terms of unprejudiced fellowship.

The final retort of the American taxed with race prejudice, North, South, East or West, is the same—"Do you want a nigger to marry your daughter?" The instinct behind that question is absolutely correct. There are social consequences to religious fellowship. Cornelius drew the conclusion that baptism at Peter's hands implied social intimacy on Peter's part—"Then prayed they him to tarry with them certain days. To Cornelius this was the climax of the episode; and Cornelius was right.

The church in Jerusalem, on the other hand, did not at all meet the issue which Cornelius raised. When they heard Peter's story "they held their peace" (as to his social conduct) "and glorified God, saying, 'Then to the Gentiles also hath God granted repentance unto life.'" This is the great admission of the spiritual principle of Christian brotherhood; yet is quite a different matter from stopping in a Gentile's house certain days.

This evasion of the social consequences of the Gospel was cowardice on the part of the church—yet not to force it was wisdom on the part of the Spirit. The half-emaciated mind of the church was by no means ready for the ultimate issue. It could not bear it then; it cannot bear it now.

Certainly, no one can answer the question of [illegible] under the Gospel challenge—"Do you want your daughter to marry a nigger?" Nobody is a particular fool who tries to answer it at present.

That question covertly assumes dogmatic knowledge of precise social consequences which must flow from brotherhood between men, a matter which this prejudiced age is peculiarly unfitted to judge.

What manner of mind might judge that question? A stubbornly teachable mind, ready to experiment to the death with race relations as men with the flying machine. Assuredly a free mind, not one brow-beaten by repressive prejudice. Still more necessarily a just mind, unswayed by the clamor of racial epithets. Finally, the mind of Christ, for which (God forgive us) we have substituted a mongrel religion.

But are the aliens to marry our daughters? Frankly, I do not know—but neither, I insist, do you, and you have no right to assume that the terms of perfected Christian fellowship will be offensive.

Indeed you ought to know, on the authority of such fragmentary Christianity as you have, that they cannot be offensive. Christianity has not had a chance to show what unforced forms its fellowship will take. But the Gospel cannot require of us that to which it does not first conform our hearts. Love is—love, which means spontaneous; and there is no fear in it.

Again, you know that the properties of the Kingdom of God will not be lax. Its sense of social fitness will not be less keen than that of the world. Some men of wealth will find surprising difficulty in getting into so select a company. Does one really fear that Christian society will be less refined than Mrs. Grundy? Will the emancipated soul be less socially discriminating than the traditional—[illegible]

wonders. The fact is the patient [illegible] already but did not know it.

Furthermore, there are those who really enjoy being sick, or perhaps we'd better say they consider the sympathy that one receives when sick. This leads some people to complain from the slightest pain or ache. Women are more for this than men, for women crave sympathy as love like a blossom craves the dew drop. It ought not to be necessary for the wife to pay sick in order to receive a little attention from her husband, nor should it be necessary for her to die before she can get a bunch of flowers.

Worry also has a very baneful influence on the health. Fretting and worrying over trifles is distressing to the nervous system. If one gives way to the feelings when slightly annoyed [illegible] loses control of the nerves altogether. Our nerves are like Texas ponies; they must be driven with tight reins. Nervous breakdowns are very hard to cure, therefore one should be very careful and not let them [illegible] pieces." Stop worrying over trifles, [illegible] the steak is like whitleather or the biscuits like rocks, or the butter like Sampson, and suppose your husband does "fuss," it is easier to get tenderloin steak, fresh butter, cook more biscuits, or even to get a new husband than it is to get a new nervous system.

If one could look into his own brain with a microscope he would find that the cells suffer positive injury every time there is an indulgence in a freak of temper. Not only does anger injure the brain cells, but it generates a toxin in the blood which undermines the whole system and renders it unfit for life's work. The secretions of the body that should be acid become alkaline, and those which should be alkaline become [illegible] follows indigestion, headache and [illegible] symptoms. Surely if people knew how that anger destroys health they would develop more self-control. It requires no strength to fly off in a rage of

Incomplete

WHITE LANDLORDS MAKE OBJECTION TO CHURCH

Petition to New York Presbytery to Stop St. James Removal to Harlem

COMMITTEE FAVORS PLAN

John M. Royall Represents St. James and Refutes Arguments of White Opposers Showing Real Causes of Depreciation —Compares Harlem Values with Values in White Neighborhoods.

The anticipated removal to Harlem of the St. James Presbyterian Church precipitated a bitter fight Monday in the spring meeting of the New York Presbytery, now holding in this city.

The congregation of St. James decided to sell the present property at 157 West 51 street, for which an offer of $43,000 has been made. The New York Presbytery was asked to add $40,000 to this amount, giving Dr. W. R. Lawton and his coworkers $83,000 with which to go into Harlem and build a handsome Presbyterian church for the congregation. Officers of the church extension board have attended meetings at St. James and coincided with the views expressed. These officers agreed to recommend to the Presbytery the wisdom of extending the usefulness of the church by making it possible for the congregation of St. James to move to Harlem. The $40,000 was to come out of the John S. Kennedy Fund.

When the matter was brought up Monday, a discussion lasting for two hours, and rivaling in bitterness the many debates of the Presbytery on the heresy and unsound faith of Union Seminary graduates, ensued. The leaders who desired to help the colored church met determined opposition. The argument was advanced that there are but 28,000 Negroes in Harlem but that there are seven colored churches already there, besides eleven other preaching places. And besides, the opposition exclaimed, why give all that money to Negroes when white churches need it.

Real Estate Conditions.

John M. Royall, one of the leading members of St. James, and a large real estate operator, represented the interests of the church and made a presentation of facts in the case. His address was an exhaustive resume of conditions in Harlem, and exhibite dreasons for depreciation in rental and property values in other sections besides Harlem. Mr. Royall said in part:

The fact that members of St. James Presbyterian Church are colored people and are located principally in Harlem we do not try to excuse or deny. But that its members or the colored people generally have been the sole or most effective cause of decline in real estate values in the West Harlem district is a conclusion reached, in the largest sense, without sober thought or proper investigation.

Let us review calmly some of the substantial causes of real estate depreciation in the city of New York which has affected Harlem values more than the colored brother's pres-

over

ence there.

From 1902 to 1905 real estate speculative fever seized all of New York

(Continued on Page 5.)

City. The great subway proposition at this time filled the people's minds and permeated the air. Real estate operators and speculators, conjured with imagination of becoming millionaires, bought freely in the West Harlem district in and about the proposed subway stations. The investments made generally by these excited purchasers averaged between $2,000 and $5,000. Men bought property on 30 and 60 days contracts, and sold their contracts, not their property, for they never owned it, and made substantial profits. I have known buyers to pay $38,000 and $75,000 for tenements which showed a gross income of only $2600 and $5000 per year. On they went, buying, buying, giving no heed to the fact that old, staid Knickerbocker property owners were standing still, looking on, not investing but puzzled to their very souls as to what the final results would be.

This unhealthy, speculative condition continued until owners commenced to figure the income from these newly acquired properties, when lo! they began to realize "all that glittered was not gold." Straightaway these new owners, one and all, commenced saying to their brokers, who, up to this time, had been like Moses, leading buyers into Canaan, "I don't mind buying if you can get Esau under contract to purchase before the deal is closed." With the brokers thus connered, the market awoke from a drugged and drunken stupor, struck amidships like the famous Titanic, reeled, tottered and solemnly settled beneath a sea of depreciated values. Speculating with and ancillary to this frenzied real estate market, shrewd real estate operators and cunning lawyers brought into existence many reckless bond and mortgage companies which really loaned more money on property than the entire value of same. Gentlemen, I have positively known many purchasers of West Harlem district property to go to some of these bond and mortgage concerns and borrow from $2,000 to $5,000 more than they paid for the property, pocketing the difference. Is there any wonder then that this day of reckoning between assets and liabilities haunts the West Harlem district owners, like a spectre and fills his midnight dreams with terror? Loans on mortgages by these unscrupulous companies commenced to fall due, and as they were the handmaidens of an unsafe speculative market, these companies in turn became frenzied because the owners could not pay them off, and thus began the season of foreclosures. The new owners, in their dilemma, began to apply to the old, conservative trust companies and managers of large funds for estates, only to be told that their appraiser could not find the value to warrant the loan they were asking; thus many fortunes were lost.

Admitted Negro Tenants.

Facing financial destruction, the new property owners commenced to consult Moses (their brokers) and their cunning lawyers for help out of the difficulty. These two gentlemen (the broker and the lawyer) soon struck upon the bright idea of capitalizing race prejudice, and enticed the new owners, whose only alternative was to sell, to enter an alliance—a conspiracy—to put colored tenants in their property, and thereby force their wealthier neighbors to buy from them. And on the other hand, a certain class of buyers, whose only conscience was money, were urged into the use of the same methods, placing colored people in property so that they might buy other parcels adjoining or in the same block—reduced in fear on the part of the whites to one-half of the values then obtaining.

Innocently enough the colored tenants, looking for better accommodations, flocked to Harlem and filled houses as fast as they were opened to them. This worked decidedly to the advantage of the property owners, enabling a great number of them either to dispose of their property or to get a healthier and more lucrative return from rents paid by colored tenants.

This operation continued with but little public objection until the early spring of 1913, when the real estate members [illegible]lem Board of Trade, [illegible]serve their own f[illegible] a mis-lead[illegible]rs than they formerly brought when occupied with white tenants? Do you nown the property is more fully rented? Do you know that there is not oday three per cent. of vacancies in ll the tenement properties occupied y colored people in Harlem?

Are you aware of the fact that Negroes are buying property in Harlem? Has any one told you that the colored people have purchased about ten per ent. of the tenements in which they live? And at the lowest calculation, about forty per cent. of all the private houses occupied by them?

I have named to you some of the fundamental reasons for the depreciation of real estate values in New York City, and particularly in Harlem. This lamentable depreciation must be met and combatted with fundamental methods of solution and not with race predjudice and sentiment. The colored people are in Harlem to stay, and they are coming each year by the thousands. St. James is needed in Harlem to help absorb this kindred people and to assist in the readjustment of their living to suit the new condition. Churches of every description, except of the Presbyterian faith, have found a home in Harlem. And St. James, being in West 51st street, is too far removed from her people and members to keep pace. In Harlem, St James can and will do institutional work, and in a thousand different ways give a larger and more efficient service.

White Church Opposes Move.

Opposition to the movement emanated from the Church of the Puritans, West 130th street, and from the Committee of Thirty, representing the white property owner's association of Harlem. A long petition was presented from the church. The committee, a number of the members of which are members of th Presbytery, had four representatives present to combat the movement. Ransom E. Wilcox, president of the Committee of Thirty, and a member of the real estate firm of Wilcox and Shelton was the principal speaker against the movement. He was supported by another member of the committee, but the other two failed to speak.

The Rev. Wilton Merle-Smith, 29 W. 54th street, and the Rev. Henry S. Coffin,, 129 East 71st street, gave strong support to the request of St. James. Dr. Smith said it was not a question of Presbyterians dealing in real estate but whether they are to preach the gospel to those who need it.

The matter was referred back to the church extension committee, which had already recommended it, with power to act. The committee will probably take final action at once and St. James, its officers and members hope soon to be located in Harlem.

SEGREGATION ORDINANCE HELD INVALID.

The New York Nun 4-23-14

In speaking of the efforts of the colored people to maintain themselves in their citizenship and to enlarge it, we said, a short while since, that in the disputes and squabbles of men right eousness will edge to the fore. Little by little in their mad contending the truth is admitted, when every man gets his just desert.

Indeed, we are in the midst of just such a time when, now and then, men are declaring for the right regardless of all else.

A few days ago the Supreme Court of North Carolina held to be invalid the segregation ordinance of the city of Winston-Salem. The News and Observer, a publication of that city, had as follows:

"The decision of the Supreme Court was unanimous, holding that towns and cities are creatures of the legislature, having only such powers as are conferred upon them by their charters and the general provisions of the law. In this case, it was not contended that there was any express provision in the charter or any provision in the law authorizing the town of Winston-Salem to segregate the races in this manner. It was contended that the town had the right to adopt this ordinance under the general welfare clause in the charter and under the general police power of towns and cities. The Supreme Court states that the authority to adopt such ordinances segregating the races is not conferred upon a board of aldermen by the general welfare clause in its charter or general police power of a town and that the ordinance is void. Whether an act of the legislature authorizing towns and cities to segregate the races would be constitutional is not passed on by the court in this case."

It is plain to see that the matter may not end there, but it is equally plain to see that civil righteousness is making an effort to have sway. Chief Justice Clark, who writes the opinion states:

"The brief for the state frankly says, it is not claimed that the city of Winston had any express grant of power to pass a segregation ordinance. To uphold the validity of such an ordinance, therefore it must be shown that the passage of it was a reasonable exercise of the police power."

The justice could have as well held that Winston-Salem was within its rights in passing the segregation ordinance as to have held the contrary opinion. The contrary opinion would more than likely have been in accord with the sentiment of the dominant people of that community, and also that section. He held that the legislature conferred no such powers on cities as Winston-Salem had arrogated to itself.

It was usurpation, pure and simple; it was submitted to because of the known racial feeling.

As we see it, the justice has ruled rightfully in accordance with the intent of the legislature which seeks to maintain the larger control over the citizens in the name of the State. If Winston-Salem will have special laws it must go to the legislature which will especially empower it to make them.

This victory may not be thought to be complete since there is opportunity for a comeback. And yet it is complete as it is possible for it to be. The judge did what was in his power to give a black eye to the ordinance. If it comes up again it will be by a circuitous route, and by which time the influences of such men will have, perhaps, so circulated as to anticipate it, and thus be the means of throttling it.

The thoughtful of the race have conceded something when contending for greater liberty. The separate coach idea is admitted to be convenient owing to the condition of the race. Socially the races are wide apart and will remain so for many years, if not indefinitely. In riding on the trains the social idea naturally presents itself, and in deference to the known and avowed opposition of the white people the Negroes surrender their right of non-discrimination, if we can speak of it in that way. This is clearly in interest of all. But when it comes to segregation, the residence of citizens, it is another question. One restriction would lead to another until the Negroes would in time find themselves wholly beyond the keep of the laws, when ambition would give away to hopelessness which would be as hurtful to the state as to the Negroes.

Our race, it will be admitted, has not always been up on the ethics of the up-keep of premises, but they have been coming up for years, and for which they should be encouraged. In other ways they are proving better tenants, and therefore, do not need special grouping. Councilmen and legislators should readily see what these drastic measures mean. They do not merely affect the Negroes of Winston-Salem or Norfolk, Va. Is it expedient to strike down so much of the country's citizenship? Will such striking down be accepted with good grace? We do not think so.

STREET SEGREGATION CASES

TEST LOUISVILLE, KY. LAW

TEST CASE IN ORDINANCE COURT ON COLORED MAN, MILLER, WHO MOVED IN A "WHITE" SECTION AND REFUSED TO MOVE—N. A. A. C. P. LOCAL BRANCH PUSHED CASE—COLORED LAWYERS HAD BROUGHT TEST CASE—N. A. A. C. P. MAY NOT APPEAL, BUT GET STRONGER CASE—COURT WOULD NOT PERMIT CONSOLIDATION OF THIS CASE WITH THAT UNDER COLORED LAWYERS.

The Guardian 9-12-14

(Louisville News, Sept. 5, 1914.)

The first case to be tried under the recent Segregation Act was brought in the Ordinance Court on the 27th of August, when John Miller was arrested upon a warrant sworn to by one of the City Building Inspectors, charged with violation of Section L, of the Segregation Act. Miller had moved into a house at 1216 Zane street, which is a white square, and was notified to remove therefrom, but failed to do so, and thereupon the warrant was issued against him. Attorney Herman Gocke sat on the Court bench in the absence of Judge Samuel Boldrick and Al. A. Andrews attorney for the National Association for the Advancement of Colored People, (local branch) represented Miller while the city was represented by Assistant City Attorney Stuart Chevalier. By an agreement between opposing attorneys the case was specially set for trial on the above date. Mr. Chevalier recommended to the Court that a small fine of $5.00 be assessed against the defendant, stating that while there had been several violations of the Ordinance since it has been in force, that in the other cases a notice had served to remedy the conditions, and that in this case it was not the intention of the city to work a hardship upon any one, and that he thought a small fine would suffice for the first offense. Mr. Andrews, for the defendant, then motioned the Court to suspend the fine indefinitely, and to suspend the issuance of the capias (the authority to arrest) for ten days in order to allow the National Association, who had taken interest in the defendant's case, to decide whether or not they would care to appeal the case. The motions of the attorneys for the defense were granted, and Mr. Andrews also secured the promise of the Court that any further warrants being issued against the defendant, who is still living at the Zane street address, would be dismissed, if issued during the period of abeyance of any of the motions. It is unlikely that the National Association for the Advancement of Colored People will take the case up on appeal, or either by writ of prohibition, as a conference of the attorneys employed by the Association to test the Segregation Act, produced the decision that a better case could be brought which would more fully cover, in a test case, all the sections of the Act.

Lawyer N. R. Harper was also in Court and made a motion that the Court suspend any further warrants or any operations in this case until it could be consolidated with the case now pending in Court which the Colored Lawyers have filed, in which it is sought to have the Court declare the Act invalid, but this motion was overruled by the Court.

A Segregation – 1914
(See also under Agriculture, Social Conditions etc

The high cost of living measures the difficulty of getting enough to eat within the limited range of things which we are permitted to eat. The Jew will not eat pork. That is curious. The Christian will not eat horse-flesh. That's equally curious. Why not pork? We shall answer most penetratingly by asking: Why not horse-flesh? Horse-flesh is a perfectly healthful and nutritious article of diet. Our Teutonic forbears ate it in the German forest and thrived mightily. But the horse was sacred to Odin, and the preparation of its flesh for food a ritual as well as a culinary act. It seemed necessary, therefore, to those who evangelized the Germans to prohibit this meat offered to idols. The good of the body was sacrificed to the health of the soul; in a hungry world, horse-flesh was made taboo and has remained so ever since.

Does the Jew dislike pork? Do we dislike horse-flesh? Who knows the smell of a frying horse-steak? Who has a memory of its juices in his mouth? Who has tried out a course of horse-flesh through six months? The Jew doesn't know whether he likes pork or not; he has never tasted it. We do not know whether we like horse-flesh or not; we have never tried. Rather, we both have deliberately, systematically, religiously refused to try. We have done all we could to prevent any one of our way of thinking from ever finding out. Will the Jew attempt to find out whether he could like pork? To the end of time—N[illegible] right now, in the face of the seriously ought is abhorrent.

Yes, precisely that; the thought is abhorrent. Not the horse-flesh, please note. We do not intend to find out whether we abhor it or not. But the thought of breaking an arbitrary taboo, of experimenting in a forbidden realm, of making an adventure in one of the important trivialities of life—that we abhor, abhor so much, on the whole, that we would rather starve than be courageous.

It's curious—and colossally tragical as well, that a world in which half of the people regularly live below the level of full nutrition, and a third of the people often verge toward the starvation line, divides up into little groups, each saying, with the sheer childishness of Stevenson's rhyme:

"You have curious things to eat;
I am fed on proper meat."

Men so accept the arbitrary limtiations of their food supply to the "proper meat" as their group understands it, that they would rather starve than break with tradition. Proudly, throughout human history, millions have starved rather than exercise the courage to eat perfectly good, but forbidden fruit.

We live in a world in which the supply of brotherliness is limtied arbitrarily in exactly the same curious fashion, and with like tragical results. There is positive hatred enough, God knows; but worse than the hatred, even, is the monopolistic tradition which makes the available supply of brotherliness fatally le[illegible] than the natural supply—which tells [illegible] they do not [illegible] one another and will [illegible] them try w[illegible]ther they do or not.

This the New Testament illuminated with a flash of genius when it faced the traditions which sunder men with the analogy of the food taboo in the case of Peter and Cornelius. For Cornelius, the Roman, had become to Peter, the Jew, as pork. Did Peter dislike him? Oh, no; he didn't know whether he disliked him or not. He hadn't tested his feelings toward Cornelius. He would not test them. He thought it irreligious to try to find out. The sequel showed that he did like him—that they got along very well together indeed as soon as they got together—nay, more, that they needed one another profoundly. They had been praying for one another! And they had been kept apart so needlessly, so cruelly.

By the Rev. H. Paul Douglass, D. D.

Corresponding Secretary American Missionary Association

How shall one name the refusal to arrange human association by the discovery of genuine natural likes and dislikes, attractions and repulsions, affinities and oppositions, and the substitution of an artificial tradition which gives up the whole issue in advance? Literally speaking, there is but one name for it—prejudice.

How comes it to live so strong and die so hard? It is to the scientific answer of this question that I first invite your attention. I propose to narrate the natural hisory of prejudice and to trace the typical cycle of its development.

I. Prejudice, in its first phase, is traditional. It is sheer mental inertia. It is the adoption by living souls of the law of dead matter, and that in the sphere of human fellowships. To stay put here, as the stone does—to accept paralysis instead of mobility, to prefer the characteristic of stuff as against the characteristic of life, to abdicate the right to independent personal experience and discovery, to initiate no moral adventure, this is the very death of the soul. Tradition here is damnation. Prejudice not only asks this price, but it gets it.

Ordinarily, we cover the bald stupidity of this situation by alleged "reasons." But Peter, in the classic episode, is asleep, and in sleep becomes naively honest. Had he been awake he would have quoted authority, chapter and verse: "Ye know it is unlawful for a Jew to fellowship a Roman." But in the abandon of sleep, he blurts out the naked truth: "Rise, Peter, kill and eat!" "Not so, Lord, I never have——"

"I never have"—Let us insist again that we live in a world of divine incitements to brotherliness. A world that has had Jesus Christ in it cannot be a morally neutral world. The voice, "Rise, slay and eat," means business. Yet a man impudently replies, as though that were a reason, "I never have." True, but what of it? What of it, except that of just such sorry stuff are clique, class, caste and clan enmities made?

Confession perhaps may best serve the case at this point. I speak of one of the most dramatic surprises of my life. Once on a vacation ramble in Vermont, following a mountain path, I seemed to hear the voice of angry, quarrelling men. My mind pictured a drunken crowd, carousing in the woods—and I would have turned aside if I could. Persisting, however, I came upon—a group of Slavic folks picking blackberries; mothers with little children at their breasts, garrulous grandmothers, maidens, brothers and lovers—all peaceful, domestic, innocent. And the violent, [illegible]utal words which I had heard were the most [illegible]et tones of the Itskys and Ozskys. I had [illegible] heard them before. Yet in that tongue [illegible] mothers had crooned their babes to sleep [illegible]enturies; man had wooed maid; God had heard prayers. The excuse, therefore, that I had never heard it before lacked something of cogency—partook somewhat of stupidity and provincialism. Yet for less cause age-long animosities have been cherished. Herodatus thought the barbarious tongue-tied, so strange their language sounded to him. And at the bottom of their minds, millions of men imagine that those who differ from them by some superficiality of color, voice or mental pace really suffersome positive defect, or at least somehow lack complete humanity. The illusion of ignorance that human being of unfamiliar mien are not inherently as we are, has no other basis than mental intertia. Only a tradition which makes "I never have" a reason for not trying, can prevent us from discovering its fallacy.

II. In its next phase, prejudice is repressive—"Not so, Lord!"

In a world of positive incentives to brotherliness, it is beside the mark to record the brute external tyrannies of prejudice. Its real measure is the inner tension of generous men whose natural feelings are repressed not by

compulsion from without, but by infection spreading within. The prejudiced are the rea victims of prejudice. It is themselves they crush down.

Peter is hungry. Hunger is imperious. So hungry is he that it invades his sleep. In sleep he forgets his reasons, but not his prejudices. "Rise, kill and eat." "Not so, Lord." So he stays hungry. It is the pain of this hunger, as "the cost of prejudice," which we have to appraise.

Peter is hungry for Christian conquest, to —the most impetuous of the apostles in the morning glow of the Gospel's first vigor. A message for all backed by a boundless passion: he had started out to conquer the world with it, but so far had spoken the word to Jews only. Such a message—such a limitation! To cage that passion, do you think it cost him nothing. Born of lax Galilee—Galilee of the Nations—he had gone swimming, I'll warrant, with Gentile boys in the little sea. To have no water for their baptism then —no place for them in the Gospel program—how could he stand it—how endure the bondage, the contradiction? I confess a fear that he endured it very easily and felt no contradiction at all. The facts were that Peter's Gospel, as well as Peter, had been repressed by prejudice and he didn't know it. And I am more persuaded that this was so, because I read in the Congregationalist a well-merited laudation of Y. M. C. A. work in Panama, which ended—"Of course, all these Associations are for white Americans."

Why "of course"? Panama chiefly is neither white nor American. A tactical limitation of Christian service might be explained, but why taken for granted? One would think, of course, Christian service would not be limited by nation or race bounds, though it might be so temporarily and advisedly. But to give no reason, to express no surprise or regret, to make no row about it, to confess no inner compunction, not to have a passionate heart tugging at the leashes of practical limitations —what sort of Christianity is that?

A very prevalent sort, I fear. A representative of the association was this year invited to present the work to a state gathering of Congregational women and instructed that she must keep silent on Negro missions. She wisely told her story in human, not racial terms—an amazing, moving story of the struggle of one Christian woman for the souls of her school girls in the matter of sex purity. Her hearers were profoundly stirred—hearts burned, their eyes were wet—they did not know it was a Negro school she was describing. I do not for an instant believe it, but the officers feared that had they known it they would have been different or antagonistic.

What sort of bla is this which for-

bids the heart to l wants to in response to human n name its prejudice. It denies and natural generosity of Christian makes us worse than we are.

III. In its third plac rejudice is vituperative. It has a rich voc ulary and eloquence of insult. It calls names—Dago—Nigger—Greaser—Chink.

At first blush, this calling of names may seem a very petty and superficial aspect of prejudice. To the scientific student, it is not so. He discovers beneath it a profound psychology.

It is not enough that epithets be descriptive —they must be injurious. And they cannot remain stationary, they must be progressively offensive. Beginning with "common," pass on to "unclean." Begin with "Nigger" and end the shrieking blasphemies of the mob.

Now, why does a certain type of man keep saying, Nigger, Nigger? Because if he doesn't say "Nigger, Nigger," he'll be saying "Brother, Brother." The function of pr thet is to make men worse than they to create big antagonism where there is little or none. Its role is that of a deliberate irritant, devised to spur prejudice to heightened activity. It tears the wound open and pours acid in it, and it is intended to do so. If it were not so, verbal insult would not regularly enlarge as it does. It must be gratuitous, progressive and in crescendo. Men cannot get themselves to hate one another without calling names, nor keep themselves hating without calling more and bitterer ones.

Of course, this phase is pathological—so is all sin, from its roots up.

IV. In its fourth phase, prejudice is depressive, and this is the peculiar Anglo-Saxon phase of it.

We do not shriek so many verbal insults as the vociferating races do, but we bully beyond all others, and so brutal is our prejudice that we will make over human nature, if necessary, to make other folks as inferior as we think they are.

The devil thinks meanly of man and moves heaven and earth to make man justify his poor opinion of him. Anglo-Saxon prejudice by a studied system of insults so demeans lesser races that after a while they do fit its epithets. The names we call get to be apt. We dehumanize people to make them fit. We mark them down and then kick them down below the mark. See how we do it:

A Crow boy comes to Missionary Burgess wanting to become an American citizen. "Why do you want to be a citizen?" "So I can keep half the road." It is the religion of some men to maintain that the Indian must yield the whole road to the white. Some hundreds of thousands of blondes in the tropics hold that white political ascendency hinges on the requirement that no native shall sit in the presence of an European. I have had apparently average Americans assure me that the Negro never breathed who they couldn't make come across the street by crooking their fingers. They knew they said because they tried it every day or so just to keep their hand in. "I say 'Come across' and they do come across.'

Again our stubborn, scientific curiosity (God touch it with a little shame) as we query, Why? Isn't the Montana road wide enough? Can't civilization furnish chairs to go 'round? Why should a Yale graduate "come across" (he doesn't, as a matter of fact) at the crooking of a ruffiian's finger? All this, with most of the Jim Crow-ing of America, is a systematized attack upon self-respect, a purposeful undermining of character, a device of the devil (employed too often by the thoughtless) to bind man down to an artificial caste-status in the only way that you really can do it, namely, by the dehumanizing of his inner life. The damning thing about it is that it so largely succeeds.

The diabolism of this process consists in its being able partly to succeed in a world in which it is possible to believe men up as well as distrust them down. It is in our power to put new powers into the lesser human breeds. When One ascended on high He "led captivity captive and gave gifts unto men." One of His gifts is that of making a lesser man greater than he was by the expectancy and daring of fellowship.

"And there was that about His eye
That none might see and crouch——"

His dominant word was—"Man, stand up" —and men stood up—for Him. I should like to be such a man.

"Oh, tender dreamer of a generous dream
Who didst believe so surely in our soul,
. since, our soul, and ever more,
, defines itself——"

I should like remotely to help on such effects.

V. In its final phase, prejudice is pious. There is one thing worse than being diabolical, viz: being religious in the wrong connection.

The heathen world universally gives caste a religious sanction. It originates in the nature of God, and therefore cannot be challenged by men. Inequality is settled in Heaven, and hence settled for good.

Prejudice always seeks to work around to this position. If it can only entrench itself in religion, its work is done. And how persistently it has sought thus to entrench itself in America. Half the nation held slavery to be Scriptural. The little school girl—she seems to spring up all over the land—excuses her snippishness to her Hebrew seatmate "because the Jews crucified Jesus." To be sure, there is no precise dogma, no authoritative

Continued on card B

Segregation - 1914
(See also under Agriculture, Social Conditions etc)

The Race Problem and Southern Farm Life

The Progressive Farmer 7-12-13

VIVID, throbbing, pulsating with life and human interest, are the letters on another page of this issue commenting on our recent articles urging our Southern country districts to follow the example of the towns and gradually group whites and Negroes in separate communities. The frankness and clearness of the letters make them truly remarkable and the symposium will provoke widespread comment. It seems to be a fitting time therefore for us to reiterate and emphasize some fundamental considerations regarding the Negro in Southern farm life.

I.

Let us say therefore that we believe first of all in the supreme importance of saving the rural South to the white race. The rural South must have a great civilization—mere money-making, mere increased farm profits will be only a hollow mockery without this, and unless all the course of history is to change, we know that to be a great civilization it must be a white civilization. California realizes this: that is the meaning of her law to prevent any but white men from owning land. Australia realized this: that is the meaning of her "Young Australia" movement, with its motto, "A White Australia for All Time." The rural South must be saved to the white race.

And by saving it to the white race we do not mean merely saving land ownership to the white race. A South permanently inhabited by Negro tenants would perhaps spell an even ghastlier doom to all our future, than would a South inhabited by home-owning Negroes; for we should then have all the evils of a tenant problem and a race problem combined, and we can never grow great as a tenant section whether the tenants be white or black. As Dr. Thomas N. Carver has said in words that should be framed in every farm home; "Next to war, pestilence and famine, the worst thing that can happen to a rural community is absentee landlordism." A rural civilization, moreover, cannot be shaped from the outside. It can be only what it is made by the actual dwellers on the land. Merely keeping land titles in white hands therefore will help us little unless conditions are such that these white owners will live on the land they own; and it is plain that an excessive proportion of Negro tenants around the white farmer and his family drives them from home, or prevents them from working out a satisfying social life, just as surely as would an excessive proportion of Negro owners around them. The only difference is that the tenant Negroes may be displaced; the owners cannot.

II.

The development of a great body of home-owning small white farmers and the gradual grouping of Negroes and whites each in communities of their own—this is the hope of the South, and in such "all white" neighborhoods a richer social life can be developed, co-operative enterprises will flourish, white women will be safer, wholesomer moral conditions will obtain, and schools and churches and all the other agencies of civilization can flourish as it is impossible for them to flourish in neighborhoods half white and half Negro.

Our proposition does not look to separation by counties or large districts, it should be remarked, but to neighborhood grouping so that Negroes and whites may each better support their own schools and churches and neighborhood enterprises and have the satisfying "hearty and cheerful neighborhood life," possible only where all can meet together as social equals and as complete co-workers in all lines of progress. Of course, some Negro farm hands and occasional Negro tenants will perhaps always be sandwiched into white communities, but if the South makes up its mind, it can effect a gradual segregation of the Negro landowners and the more or less permanent Negro tenants—and with good results to both races as we have just indicated.

III.

We must also develop higher standards of efficiency and higher standards of living for both races. We shall not be helped, nobody of worth will be helped, by having the Negro sink lower in barbarism and ignorance. The shabbier the shanty he is willing to live in, the poorer the fare he is willing to live on, the lower must also be the white farmer's standards of living, and "keeping the Negro down" in this respect means keeping the white man down also. If it had not been for the Negro's low standards of living, his "cheap labor" which has blighted the South rather than helped it, no Southern white farmer would ever have had to sell cotton for less than ten cents; and every white farmer in the South sells cotton every year for less than it would bring if a race with low living standards, a "cheap labor" race, did not largely compete with him in producing it.

IV.

Both justice and enlightened self-interest alike, therefore, require that there should be no oppression of the Negro, but we do declare at all times that the supreme need of the South is the development of a great democracy of thrifty, home-owning, small w[illegible]rmers, and we do urge at all times that [illegible] farmers everywhere shall protect [illegible] driven from

Wherein Every White Woman in the South Is Interested

The Progressive Farmer 3-28-14

I HAVE been reading your various articles on the race problem in the rural South and I think it is the duty of every white man who has the present and future welfare of his race at heart to furnish you with all the information possible to aid you in your valiant fight to preserve some parts of the rural South, at least, from the blighting and demoralizing effect of Negro land-owning neighbors.

There is a pretty well defined sentiment among the people of our community against selling land to Negroes, with one or two exceptions. One of these in defense of his attitude and in response to my inquiry as to what young men of this and the next generation were going to do for homes if such men as he persisted in selling land to Negroes in all the choice localities, replied: "The Negroes are here with money to buy; if I do not sell them some one else will. Nigger money is as good to me as anybody else's. Besides already the Negroes have bought or contracted to buy one-third of your county."

It is claimed by some people that to own land will make the Negro a more thrifty, law-abiding and moral citizen. This may be true as regards the present or purchasing generation, but what of the next? The only crime of rape in the criminal annals of Warren County for this generation or for the last decade at least was committed only last year by the son of a negro home owner on his white neighbor's wife. This is the fanged and venomous danger that menaces every home in the rural South, where the Negro population predominates.

Nor is this the only source of danger to our white womanhood, but too often from infection from their own husbands, who in their youth contract nameless diseases from dissolute colored women. I personally know of several cases wherein white boys ranging from fifteen to twenty years of age have contracted diseases in this very way, some of them sons of the so-called best families. Now if there is any truth in the theories advanced by medical associations and purity congresses, what a crop of blind, scrofulous, epileptic imbeciles the next generation will have unless some way is found to remove temptations from the fathers of tomorrow?

Warren Co., N. C. SUBSCRIBER.

Editorial Coment.—This is not a pretty sort of a letter, but it is one our people have got to consider. Several years ago Pearson's Magazine printed a series of articles on "The Black Peril," giving medical testimony to show the fearful toll of suffering the white women of the South have endured because of the immorality of their husbands before or after marriage, and the fearful penalties on the children of such fathers. A prominent Alabama doctor wrote us only a few weeks ago giving this as his main reason for favoring segregation. Certainly for their own sake, the sake of their children as well as for the preservation of racial purity, every white woman in the South should help ostracise every guilty white man in the future and demand vigorous laws for punishing this crime against the race

North Carolina Farmers' Union on Negro Land Segregation

The Progressive Farmer 4-4-14

THE North Carolina State Farmers' Union at its recent session in Shelby, N. C., took vigorous action on the subject of requiring Negro land-owners to settle in communities to themselves. The following resolution was enthusiastically adopted and without a single dissenting vote:

"Whereas, present conditions regarding the relations of the races make an unfair situation for the struggling white farmers of the State, resulting in the Negro farm acreage

THE SEGREGATION CASES

Two complainants, one white and the other colored, were represented in the Justices Court last Monday, when Attorney Alfred D. Cohen submitted argument for the one and Attorney J. R. Pollard, white, submitted argument for the other. Mr. Cohen and Mr. Pollard's argument was able and convincing.

He declared that the segregation ordinance was unconstitutional for the reason that it deprived a citizen of his property and liberty without due process of law. This was in plain violation of law, a virtual nullification of the Fourteenth Amendment to the Constitution of the United States. This brought into play a Federal question and laid the basis for an appeal to the Supreme Court of the United States.

He also contended that the Council of the City of Richmond transcended and exceeded the powers granted to it by its charter in making this regulation in advance of similar action by the Legislature of the State of Virginia.

We have never been able to understand how officials free from political influence and prejudice could decide this question any other way. It is a characteristic of Southern white men to have the courage of their convictions and the recent ruling of the Supreme Court of the District of Columbia with reference to a similar case emphasizes this opinion.

Numerous houses in this city are without tenants on account of the onerous prohibitions and restrictions of this law, which worked a hardship from the beginning.

Messrs. Cohen and Pollard should be supported in this fight. Funds should be raised to test the matter in the Courts and no expense should be spared to make the contest spirited and thorough. It is not specifically a racial question, for it interests both white and colored people.

We hope in some future issue to give specific references and authorities upon this most interesting case. Right-thinking people everywhere should endorse the movement and encourage the movers.

gaining on white farm acreage at the rate of nearly a million acres a decade; the crowding of undesirable Negroes in white communities make social conditions intolerable for white women and their families, lowers land values owned by white people, and often drives white families to other sections. Therefore, be it

"Resolved, That we hereby urge the passage of some legislation which will enable white communities that wish to keep themselves white and their land in white hands, to vote that no further land in their communities shall be sold to persons of a different race; and to this end we recommend a statute allowing neighborhoods where most of the land is owned by one race to say, by vote of the majority of qualified voters, that in future no land shall be sold to a person of the opposite race, provided the action is approved by a reviewing judge or board of county commissioners as being necessary to their peace and safety.

"2. That we believe the greatest danger to the supremacy of the white race is the immoral mixing of the races, and we earnestly urge the passage of drastic legislation to remedy this evil."

Mixed Races Spell Ruin for a Nation

I HAVE said with tongue and pen for years that a republic is impossible except with a homogeneous people, and a homogeneous people is impossible with mixed races.

Mixed nationalities of the same race will blend and make a composite and homogeneous citizenship. But distinct races, marked by nature with such distinct differences as the Negro and the white, the yellow and the white, will never make an ideal society or furnish the material for a permanent and progressive democracy.

The South is a living example illustrating these facts. We do not carry out the letter or the spirit of the declaration that "all men are created equal." We do not enforce, nay, we abrogate by legislative subterfuge, the Constitution of the United States in order to deny the Negro civil rights. There is no social equality or equality of opportunity possible in the South. The very spirit of human rights that inspired the founders of this Republic is violated every day and will continue to be violated so long as we have mixed races. The North is not different from the South in this when the same conditions put them to the test. They have their race riots where Negro population predominates, and they do not elect Negroes to office any more than we do in the South.

Between the two races an impassable gulf is fixed.

The white man hinders his own progress to the extent that he carries the black man's burdens. Why did we fight for four years? Because of mixed races. What is the matter with Mexico? One of the main troubles is mixed races. Why is San Domingo always in an uproar? Mixed races. What is the matter with our own State of California—threatening international complications? Mixed races. Why do the Latin-American republics play so little part in the comity of nations as compared with the United States? Mixed races.

Segregation is a poor remedy; it is not a solution, but it will beat what we have.

T. J. BROOKS.

Professor of Rural Economics, Agricultural College, Miss.

WHAT DOES IT MATTER?

Mr. Editor:

While I lay claim to having no authority to speak for other than myself, yet I do feel that I bespeak the sentiment of the overwhelming majority of my race in Virginia when I say that we admire and appreciate the ability, fairness and justice of our white representatives both in the State Administration and in the Senate of the United States; that our civic pride in Richmond is as great and as staunch as is the civic pride of any race; that we rejoice with ardor and enthusiasm over the annexation of sixteen square miles of new territory to our city; and that the colored people are as truly proud of a Greater Richmond as are other people.

Since this is true, what does it matter if because of greatly increasing numbers we must encroach upon what has formerly been known as white territory? What does it matter if the white people in the vicinity of Leigh and Fifth Streets are crowded out? They have everywhere to go while colored people have nowhere else to go. We are not only segregated in Jackson Ward but segregated in certain sections of that Ward, confined to the narrow limits of the blocks and even half blocks.

Here we are cooped up like fowl in a crate, packed together like sardines in a box, piled upon each other like rate in a trap. Not alone must we live in houses built for us in blind alleys, but we must live in houses built for us in the rear of other houses where there are no alleys, blind or otherwise, and where entrance and egress for the family in the rear house are to be gained only through the actual living rooms of the family in the front house.

There is located in Jackson Ward no public play grounds for children, no public park for adults, but in their stead is maintained a cemetery a public dump for the city's refuse matter, a creamatory for diseased, dead and putrifying animals. In this Ward we must live, move and have our being. In this Ward we must erect our churches and build our homes. In this Ward our children must be born, eke out a miserable existence and finally die. For this congested, unsanitary and unhealthy manner of housing we must pay fifty percent more rent than other people pay.

What does it matter that the death rate in this black belt is 36, percent while among the white people of the same class, but better housed, it is only 14 percent? Wha does it matter that the undertaker is the most popular business man and the grave digger the most over-worked individual in our community? What does it matter that we must ruthlessly sacrifice 22 percent. of our kith and kin; that 22 percent. more of human lives is the extra toll we must pay for the privilege of living in Jackson Word? What does it matter that 22 percent of colored people are by law actually murdered that the separation of the races may be an unqualified success?

Since segregation is interwoven with everything in life, since it bears upon every question, permit me to call attention to an article in the daily press of this city, July 29th, wherein it is reported that a delegation of white Christians called upon the Mayor, the administrative board and concil, to protest against the purchase of a church by colored Christians at Leigh and Fifth Sts. For white people to protest to the Mayor before whose honor colored people are as dumb as sheep before their shearers and can open not their mouths; for white people to appear before the administrative board, a body that regards not the wants, wishes nor prayers of the Negro; for white people to appeal to a white council in whose election the masses of colored people have neither voice as nor vote, is a contest of the strong and mighty against the weak and helpless. This is a struggle in Richmond manifestly as unequal as has ever taken place since Grant threw his mighty legions against the broken and wavering ranks of that small but valiant army of General Lee's.

It is obvious that God in his goodness has bounteously supplied Richmond with air, space and land, available for every human need, so that none may suffer or die because there is not enough for all and to spare. Hence on the one hand these natural resources are infinitely greater than is the demand of the white people for them. On the other hand there is a great unsatisfied need, a crying want due to a neglect of the council to widen the segregated district for our people. Under existing circumstances we feel that our white friends should see to it that every citizen without regard to race shares in the blessings and advantages of annexation; that a Greater Richmond means more room, better living conditions and happier homes for all.

To that end we appeal to the sympathy of those who always side with the weak against the strong, those who embody all that is highest and best in Virginia manhood and womanhood. We ask for methods of improved housing; for an opportunity to get a greater abundance of God's free air; for the means of better health; and for a diminution of the awful death rate among the colored people of the great and historic city of Richmond.

THEODORE W. JONES,
730 North Fifth Street.

RESIDENCE SEGREGATION EVEN IN LOUISVILLE

LAW FORBIDS COLORED AMERICANS TO OCCUPY A HOUSE OR BUILDING WHERE THE OTHER PEOPLE OF THE CITY HAPPEN TO BE IN A MAJORITY—COULD NOT BE A MORE EXTRAORDINARY BADGE OF INSULT AND RESTRICTION—MAYOR CLAIMS COLORED DON'T MIND IT.

Yet Will Colored Bostonians Send Their Children to Institutions "Especially for Colored" and ask own race to respect them.

(Louisville News, May 30, 1914)

It has been quite three weeks since the Mayor signed the segregation bill and made it a law and not only has there been no legal contest made of its constitutionality, but there has not even been a talk of one.

While the ordinance was being discussed by the white people a few Colored men would meet at the Y. M. C. A. every week or so and argue as to what to do. The "West End Improvement Club" was busy interesting friends of the movement and gathering all forces they could muster to pass the measure, while Colored mass meetings were arguing whether it was better to make a big public protest or let the matter die out. Money was taken up, resolutions passed, committees appointed and it all ended a fizzle. For instance at one meeting a committee was appointed to have published in the white dailies a strong protest—this protest was to be put in at advertising rates is necessary so that the "good white people" would know that the "good Negroes" were not in favor of the ordinance. But this committee accepted appointment and forgot it. Result the white papers said "the Negroes are heartily in favor of the law" and the Mayor even told a few white ladies who called on him to protest at the last moment.

At another meeting a whole evening was spent in arguing whether to employ a certain white lawyer in town or appeal to the National Association for the Advancement of Colored People for aid. Result, nothing done.

But at every meeting men said "we will fight it in the courts if it passes." Big talk was indulged then but the outrageous proposition has become a law and nothing more has been heard from the Big Guns.

The Black Man is often charged with being a Big Talker and a Little Doer or a Do Nothing. It is often said he will stand for anything, that he will spout off for a while but finally he will die down or lay down if better. Sometimes it does appear that we are a race of four-flushers.

Segregation - 1914
(See also under Agriculture, Social Conditions, etc.)

THE MENACE OF THE MULATTO PROBLEM

Plain Talk on an Ugly Subject and Some Astounding Census Figures That Are Worst of All

By CLARENCE POE

Segregation and Amalgamation

"From 1870 to 1910 Full-Blooded Negroes Increased 81 Per Cent, Mulattoes, 251 Per Cent—"No Warrant for Optimism so Long as Both Races Occupy Same Territory," Says Dr. Shannon.

A FEW months ago there was issued by the director of the Census Bureau "a preliminary statement showing by states and geographic divisions the number and proportion of mulattoes among the Negroes enumerated at the thirteenth decennial census of the United States, as taken on April 15, 1910." The census returns now furnish very definite statements concerning amalgamation of the years 1850, 1860, 1870, 1890, and 1910, "no data being available for 1880 or 1900." All students of the Negro problem must experience a sense of profound satisfaction that the census department has resumed an inquiry which had been seemingly discontinued with the enumeration made in 1890.

According to this preliminary statement there were, on April 15, 1910, 9,827,763 Negroes in the United States. Of this number 2,050,686 were reported as mulattoes, the mulatto composing 20.9 per cent of the total Negro population, as against 15.2 per cent in 1890, and 12 per cent in 1870. The term **mulatto** is used throughout in the popular sense and includes all Negroes showing any degree of infusion of white blood. Table No. 1, here quoted, gives the returns for continental United States; also for each of the geographic divisions into which, for convenience, the country is divided, viz:

NEGRO AND MULATTO POPULATION

	Total Negro	Mulatto
1870	4,880,009	584,049
1890	7,488,676	1,132,060
1910	9,827,763	2,050,686

PERCENTAGE MULATTOES AMONG NEGROES BY SECTIONS

	1870	1890	1910
Continental U. S.	12.0	15.2	20.9
New England	28.6	32.7	33.4
Middle Atlantic	14.9	21.4	19.6
East North Central	29.2	37.2	33.2
West North Central	16.0	25.3	28.7
South Atlantic	10.4	13.4	20.8
East South Central	11.1	13.6	19.1
West South Central	13.1	14.5	20.1
Mountain	30.4	35.7	28.6
Pacific	37.3	42.3	34.7

In interpreting this table the following should be noted: While there was, in the United States between 1890 and 1910, an increase of 1,120,461 in full-blood Negroes, **there was an increase of 918,626 in mulattoes.** Full-blood Negroes increased 17.6 per cent during this twenty-year period; mulattoes increased 80.2 per cent!

Basing the calculation on the enumeration of 1870, full-blood negroes have increased 81 per cent; mulattoes have increased 251 per cent! It is well to note in this connection that three Southern writers, who have studied the situation carefully, estimate the number of mulattoes at three to three and one-half million, or 30 to 33 per cent of the total Negro population. According to the findings of these writers, the increase of mulattoes has been much more rapid than is indicated by the census reports. When we take into consideration the methods used in gathering data and the difficulties encountered by a large number of enumerators, few of whom are ethnological experts, we may readily see that the census reports may be expected to fall short of, rather than to exceed the actual conditions obtaining.

This table is, however, in its present form, eloquent in its appeal to all who have the highest interests of both races at heart. It is sad, yet true, that at present neither the character nor the intelligence of either race is being brought to bear directly, or energetically upon the evil of amalgamation.

Table No. 2 of this preliminary statement takes up the various geographic divisions and gives conditions obtaining in each of the States composing the various divisions. As this list is too long for quotation in full, a few representative States will suffice, viz:

	1870	1890	1910
Massachusetts:—			
Total Negro	13,947	22,144	38,055
Negro (pure)	9,686	14,108	24,100
Mulatto	4,261	8,036	13,955
Percentage mulattoes	30.6	36.3	36.7
New York:—			
Total Negro	52,081	70,092	134,191
Negro (pure)	46,498	54,652	103,583
Mulatto	5,583	15,240	30,608
Percentage mulattoes	10.7	21.7	22.8
Illinois:—			
Total Negro	28,762	57,028	109,049
Negro (pure)	21,419	40,346	62,221
Mulatto	7,343	16,682	36,828
Percentage mulattoes	25.5	34.7	33.8
Colorado:—			
Total Negro	456	6,215	11.453
Negro (pure)	272	4,056	7,815
Mulatto	184	2,159	3,638
Percentage mulattoes	40.4	34.7	31.8
California:—			
Total Negro	4,272	11,322	21,645
Negro (pure)	2,712	6,542	13,787
Mulatto	1,560	4,780	7,858
Percentage mulattoes	36.5	42.0	36.5
Texas:—			
Total Negro	253,475	488,171	690,171
Negro (pure)	225,658	422,447	565,476
Mulattoes	27,817	65,724	124,695
Percentage mulattoes	11.0	13.5	18.1
Mississippi:—			
Total Negro	444,201	742,559	1,009,487
Negro (pure)	398,798	657,393	838,482
Mulatto	45,403	85,166	171,005
Percentage mulattoes	10.2	11.5	16.9
Georgia:—			
Total Negro	545,142	858,815	1,176,987
Negro (pure)	501,814	773,682	972,782
mulattoes	43,328	85,133	204,205
Percentage mulattoes	7.9	9.7	17.3
Virginia:—			
Total Negro	512,841	635,438	671,096
Negro (pure)	440,593	512,997	448,186
Mulatto	72,248	122,441	222,910
Percentage mulattoes	14.0	19.3	33.2

From these figures will appear the conditions obtaining in nine representative States. All these show a marked increase in the number of mulattoes. The fact that in some of the Northern States the per cent of mulatto in the total Negro population shows a decrease is because of the influx of Southern Negroes. **Every Southern State shows a marked increase in the ratio of mulatto to total Negro population.** The most startling conditions obtain in Virginia where, between 1890 and 1910, **an actual decrease of 64,811 is shown in full-blood Negroes and an increase of 100,496 in mulattoes.** At the present rate the United States as a whole will soon be in the predicament in which Virginia now has the unenviable distinction of standing alone, viz: a decreasing Negro population and a rapidly increasing mulatto population.

There is now going forward, unchecked, unrestricted—hence practically encouraged—a racial intermixture most damaging to both races. The popular belief that cases of initial amalgamation are less frequent than formerly is erroneous, as may be readily shown by a systematic investigation of a few groups of mulatto children. There is, in the statistics available, **no warrant for optimism so long as the races continue to occupy the same territory.** Conditions are worse in Virginia because Negroes were introduced into Virginia in numbers earlier than into other colonies, and because in Virginia slavery was of the domestic type involving a closer association of the races than did the plantation life farther South. The demoralization incident to the Civil War fell most heavily upon this State.

In conclusion we may point out the fact that the methods used in the past have utterly failed to protect the Negro from the vicious element of the white race. Nor have these methods protected the white race. Even partial segregation will mean a great improvement over present conditions. The more complete the separation, the fuller will be the opportunity for the Negro to develop the best there is in him, and the less will he menace the white race in America.

(REV.) A. H. SHANNON.

Agricultural College, Miss.

Are These Facts Worth Considering?

I AM with you on race segregation and think people in general agree with The Progressive Farmer Editor. Hoard's Dairyman says that the Editor of The Progressive Farmer is destined to lead the South out of the backwoods on agricultural subjects. I believe he is going to do that on the race question. Who knows but that God as he looks down on his different breeds of the human race (if you will pardon me for the expression) as they become more and more of the mongrel breed, has raised up a man to warn and lead the people?

All true laws are supposed to have been based on some doctrine in the Bible. It seems that Mr. Poe has in mind the example of Joseph putting his father and brethren in the land of Goshen that they might remain pure-minded and keep a pure race.

If this great evil which has caused so many

Negroes Stay Away From Avondale Park

NOTWITHSTANDING PERMISSION FROM CITY COMMISSION AND ASSURANCE OF PROTECTION SIXTEENTH STREET SUNDAY SCHOOL PICNICS AT INGLEWOOD.

Surprise Generally Manifested

That Negroes Would Not Go to Park on Account of Objections Made.

Because of the rather commendable stand which Dr. W. A. Whitted, pastor of the Sixteenth Street Baptist Church, took in the public prints with reference to the use of Avondale Park by the Sunday school of that church for a picnic, considerable surprise has been manifested that the authorities did not avail themselves of the opportunity to visit Avondale Park and show the young hopefuls of the race "Miss Fancy" and the other animals. It will be remembered that some objection was raised to the use of the park by the Negroes for one day by the Avondale Civic League, of which Mr. G. E. Ellis is president. Thereupon the intimation was made that the Negroes would likely withdraw their request of the city park for which they had paid taxes.

Dr. Whitted's communication was on a rather high plane, taking broad and fundamental grounds, and declaring that the Negroes of the Sixteenth Street Baptist Church would not withdraw their request, but that the matter was left to the city authorities. Judge Lane is quoted to have said further with reference to the affair that the police department would guarantee the picnickers ample protection if they wished to go.

The Sixteenth Street Baptist Sunday school picnic, however, was held in Inglewood, attended by the usual large crowd.

mulattoes in this age continues, you will not in a few decades know when you meet a pure Southerner on the streets of our Southland. As long as the poultryman keeps Black Minorcas and White Wyandottes in the same yards, he will be raising mongrels and not pure breeds.

We haven't so many Negroes in our county as there are in some counties, and, therefore, have fairly pure races. What few mongrels we have go to the black race, but in time this will not be so; some of the brightest colored mongrels will turn to the white race if there are not some steps taken to keep the race pure. Let whites associate with whites and blacks with blacks and keep the races pure.

J. C. W.

Cleveland Co., N. C.

Editorial Comment.—Is the suggestion in the last paragraph of coming danger to race purity wholly a fancy picture? The writer knows among the colored people in his old neighborhood two mulatto girls from one family who have moved away and married white men—their children going to white schools. And a letter now before us from another section falls on our ears "like an alarm bell at night," as Thomas Jefferson said of another phase of this same race problem a hundred years ago. Here is the letter:

"Some years ago a man by the name of —— took up with a negro woman. They lived together for years and raised a family. Some are very dark, others are almost white. Also an old man by the name of —— did about the same. Some of his children married white women. Now their children are grown and in the last five years about a half dozen of the boys have married white women. Last summer two of these yellow or mixed-blood girls married white men. Some of our people visit them and even eat at the same table with them. Last summer one of our justices of the peace went to the clerk's office, got a license for one of the mixed-blood boys and a pretty light-haired girl, marked them white, and married them."

Senator Tillman's Vigorous Words

Women of the South Must Create Sentiment and Compel Laws to Remedy Situation

AMALGAMATION is the hope and ultimate purpose of the Negroes, the obliteration of the color line; and many white men, too many, oblivious to their duty to their race and caste, are voluntary criminals in this regard, while, thank God, our white women prefer death to such a fate. In almost every community white men can be found brazenly living openly with colored women, and nothing is said or done about it. We must protect our women at any and all hazards, else they would spurn us, and ought to spurn us; and we must draw the line of caste between white men and black women, and sternly compel its observance, just as sternly as we are resolved to draw the line between black men and white women.

I ask in all solemnity whether or not it is possible to prevent ultimate amalgamation if white men are not compelled by public opinion and by law to observe the obligations of caste. Can our Anglo-Saxon civilization withstand the undermining process of a constant increase in the number of mulattoes and quadroons? Our white women will guard the purity of the race in the bravest and most sacred manner. Shall white men be allowed to destroy what our mothers, wives, sisters and daughters are so bravely defending? The sin of miscegenation during the slavery days was great, and grievously have we paid for it, but our very civilization hangs in the balance now, and our dependence must be upon the brave and glorious women of the South to protect and save us from ultimate mongrelization.—Senator B. R. Tillman, of South Carolina, in Trotwood's Magazine.

Editorial Comment.—Senator Tillman, who is a subscriber to and reader of The Progressive Farmer, sends us the above article with the following additional comment: "I have nothing more to say, because I think I have covered the ground completely. Your headline, 'Women of the South Must Create Sentiment and Compel Laws to Save Us,' is the keynote to the agitation which should begin promptly and never cease. They can do more to arouse public opinion than any other one instrumentality and the crusade cannot begin too soon."

A Thought for the Week

GREAT men are not born among fools. There was Robert Burns. I used often to hear from old people in Scotland of the good sense and wise conversation around that little fireside where Burns listened as a child. When a great soul rises up, it is generally in a place where there has been much hidden worth and intelligence at work for a long time. The vein runs on, as it were, beneath the surface for a generation or so, then bursts into the light in some man of genius.—Carlyle.

"ERRONEOUS IDEAS HELD BY WHITES AS TO NEGROES."

Editor of The Daily News: 1-16-14

I am sufficiently acquainted with your editorial columns to be convinced of the fairness of your view and the sincerity of your purpose. I am confident, therefore, that you will permit me to challenge the correctness of a statement made by you in last Sunday's issue in the editorial "Science of Segregation" in which you stated as the real cause of negroes objecting to segregation, "Whether they will admit it or not, it is in the bottom of these people's hearts, a hope of social equality, which is a thing which will never be and which the wiser of the negroes have realized ought not to be. Were it not for this hope, the strongest opposition to the segregation idea among the negroes would be removed."

We have one prominent, public-spirited citizen in Greensboro, Mr. E. P. Wharton, who seems to recognize the chasm that has been widening between the races since the days of slavery whereby misunderstandings between the races so frequently arise. Mr. Wharton has been studying at close range the habits and sentiments of the negro and within the last few months he probably has had occasion to reconsider his conception of negroes in many respects. There are many erroneous ideas held by white people as to negroes, and I suppose we negroes as often are equally in error as to the real opinions held by our white friends and neighbors. The opportunities for misunderstanding, now that we do not live so close together as in former years when the relations of master and slave existed, are ever present and are constantly bearing fruit. For example, the intelligence of the negro race has never been able to understand who so much prominence is given by white editors and public speakers to the subject of "social equality." We cannot for the life of us see what we are doing to impress our white friends that there is cause on their part to be apprehensive about our advances toward "social equality." Personally, some of the best friends I have are white. About all of my life I have had daily contact in a business way with members of the white race, yet I am satisfied that the most intimate white friend I have, has never discovered upon my part any attempt towards what might be termed "social equality." On the contrary, I have frequently been embarrassed and apparently discourteous, especially in meeting the lady members of the families of my white friends, rather than show that real interest I feel, for fear of seeming to make an attempt at "social equality." It has been only a few weeks ago that I had such an experience in the railroad station of this city. I refer to my own experience because I feel sure that I am acting in common with the ways of nearly all the negroes, whether educated or uneducated.

Indeed, we do not have social equality among ourselves. No self-respecting negro forces himself in the social circles of his own race. On the contrary, he is satisfied in advance of a hearty welcome. Of course, sometimes a negro will go where he is not wanted, but instances of this kind I really believe are as rare among my race as they are among the white race, notwithstanding our admitted lack of general intelligence as compared with that of the white race. For these reasons, if I know myself and if I know my own race, I am sure you are in error when you state that the objection that we have to segregation is because at heart we desire social equality.

Our objection really is not so much against segregation as it is against segregation by legislation. We submit that the reasons for such objections are natural and obvious. In the first place naturally we would like for the laws to touch our lives as little as possible when we have no share either in the making or in the enforcing of the laws. Secondly, where separation laws have been made we fare badly; the separate car law for example, daily forces us to endure rank discriminations.

Furthermore, negro sections often are very unsanitary and are most scantily provided with the ordinary accommodations of urban life. I was born in a white section of Wilmington. When I changed my residence to Greensboro I was then living in a white section. I enjoyed all the advantages of good streets, lights, sewerage connections, but because I preferred to be with my race, I bought and built in a negro section. In this, generally speaking, I fairly well represent the feelings and actions of my race. While negro sections are usually neglected, through the fairness of our splendid commissioner, Mr. J. G. Foushee, the objections that I had to face when I moved here—of being deprived of water, lights and sewerage connections—have been removed.

But Greensboro is an unusually liberal city in this respect. The feeling of fairness obtains here to such an unusual extent that it not only helps us, but it often hurts us. A negro business man coming in competition with the liberal and accommodating business men of Greensboro, stands far greater chances of failure in Greensboro than he would in many other portions of the country. Because of this unusually friendly feeling which is noted almost immediately by strangers who visit our city, it is far more difficult for us to have the banks and enterprises such as the negroes have in Mississippi, Georgia, Texas and Oklahoma; and, because of this unusually friendly feeling, if anywhere in the south the negroes were anxious to practice social equality, probably no where more than in Greensboro would they give evidence of such. Now if we are giving evidences of this desire, we do not know it. If so, we feel that our actions are misunderstood and we insist that our objection to this legislation is purely for the reasons otherwise stated.

As a layman, I am not prepared to discuss the reasons assigned by Dr. Stiles that better sanitation will be obtained for both races by segregation. Science undoubtedly is advancing. The world moves forward. Yet some changes excite our surprise and arouse our suspicion. For nearly three centuries my people lived with the white people as their slaves. In many instances they lived in the same houses. In some cases they even shared the same beds. No learned representative of the medical profession found such intimate contact unsanitary. The associations of two hundred and fifty years have been displaced by the far more remote contact of industrious, struggling citizens. Now Dr. Stiles says this contact is unsanitary and baleful for both races. Our faith in Dr. Styles' conclusion is somewhat shaken, and the more so when we recall that a few years ago he posed as the discoverer of the hookworm brought to the white people of this country by the negroes, yet it seems well established that centuries ago hook worm infested many parts of Europe long before a negro ever was landed upon American soil.

But being a mere layman, I cannot speak with any degree of confidence on this point, however I feel, Mr. Editor, that I am better prepared than you to express the real, sincere feeling of the negroes, and I assure you it is my honest belief that in attributing our objection to segregation, especially segregation by legislation to a desire for social equality, you are in error.

JAS. B. DUDLEY.

Greensboro, Jan. 8, '14.

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

EDUCATION, CO-OPERATION, LEGISLATION

(1) Education to Develop Power, (2) Co-operation to Multiply It, and (3) Legislation and Good Government to Promote Equal Rights and Human Progress—Plain Talk About Men, Measures and Movements Involved.

By CLARENCE POE

Rural Credits a Live Issue

I HAD expected to give on this page this week a report on the Eastern Shore of Virginia Produce Exchange which I visited a few days ago, but there is a little further information about it I am seeking to get in order to make the article complete. This week, therefore, we shall give this page to other subjects.

THE subject of rural credits is now to the front, as was indicated in last week's Progressive Farmer. Not content with merely removing the old rule prohibiting National banks from lending money on farm lands, the National Government is now to go further and make express provision for Farm Land Banks. Within the next 90 days we are almost sure to see some epoch-marking legislation in this respect.

While, as we indicated last week, some of the European rural credit ideas, such as the unlimited liability of members in Raiffeisen banks, would not be popular in this country, there are many methods which have succeeded in Europe which we can wisely incorporate into our American system.

How the Amortization Plan Will Help Farmers

ONE of these is the amortization plan of farm loans, such as we found in operation in Ireland and on the Continent, whereby a man may buy a farm and pay for it in small annual or semi-annual installments running through 10, 20, 40 or even 60 years, each installment amounting to little more than legal interest, but gradually reducing the principal until all is paid. It's the building and loan idea of "Buying Your Home With Rent Money." Thus in Ireland we found land which had been sold to the farmers, the Government advancing the money on payments running 68 years, the buyer to pay 3¼ per cent a year, 2¾ per cent counting as interest and ½ per cent a year going to pay off the debt. (Of course, 2¾ per cent interest is ridiculously low, and probably no government for a hundred years will ever offer so low a rate again.) In New Zealand a man can pay for land by paying 5 per cent a year interest and 3 per cent a year on the principal for twenty years.

Amortization, of course, is simply the principle of compound interest in reverse action—working for the benefit of the borrower instead of for the benefit of the lender. For example, interest on $100 at 6 per cent is $6 a year. But if you agree to pay $9 a year (which amounts to 9 per cent a year on the original $100 principal) you would at the end of the first year reduce the principal to $97, so that the interest the second year would be on only $97 instead of $100—or $5.82 interest instead of $6 interest. In other words, the second year you would have $3.18 left to apply on the principal, reducing the balance due to $93.82—and so on. Each year the principal would become smaller and the interest correspondingly small, and the payment on the principal correspondingly greater until the debt would be cleared up.

In order to make the idea perfectly clear, we submit on this page a table we have worked out showing just how with money at 6 per cent you could borrow money under this plan and by paying 9 per cent a year on the original amount, pay off the whole debt, whatever it was, in 19 years. Let us take a $100 loan as a basis. If you wish to see how it would work with a $500 loan, simply multiply each figure in the table by 5, or for a $1,000 loan, multiply by 10, and so on.

PAYING OFF A $100 LOAN BY PAYING $9 A YEAR, INTEREST AT SIX PER CENT

Year	Interest due for the year	Rest of $9 Pay't left for principal	Total pay't on principal to date	Balance due on principal
1st	$6.00	$3.00	$3.00	$97.00
2d	5.82	3.18	6.18	93.82
3d	5.63	3.37	9.55	90.45
4th	5.43	3.57	13.12	86.88
5th	5.21	3.79	16.91	83.09
6th	4.98	4.02	20.93	79.07
7th	4.74	4.26	25.19	74.81
8th	4.49	4.51	29.70	70.30
9th	4.22	4.78	34.48	65.52
10th	3.93	5.07	39.55	60.45
11th	3.63	5.37	44.92	55.08
12th	3.30	5.70	50.62	49.38
13th	2.96	6.04	56.66	43.34
14th	2.60	6.40	63.06	36.94
15th	2.22	6.78	69.84	30.16
16th	1.81	7.19	77.03	22.97
17th	1.38	7.62	84.65	15.35
18th	.92	8.08	92.73	7.27
19th	.44	7.27	100.00	None

The Door of Hope for the Under Man

MOST amortization plans also provide that the borrower may make heavier payments at any time or pay off the entire principal and save all future interest.

It is easy to see how such a plan would stimulate thrift, industry and enterprise. Thousands of people unable to buy land under present conditions would purchase under such an amortization payment plan as we have mentioned; thousands who are unable to tile drain their lands, or drain swamps, or build silos, or build worthy homes, would enter the door of hope thus opened to them.

Of course, we can hear some people say that many would borrow foolishly. That is undoubtedly true, but it does not seem likely that very many more would borrow foolishly than now, when we recall the thousands of poor people who are slaves to the credit system and to loan sharks. And if a man borrows unwisely under this plan, there would be hope for him and his family to escape the burden of debt in time, whereas under the present mortgage system, foreclosure would continually stare them in the face.

The fact that such plans for rural credits are now in prospect should also convince our farmers that all the agitation for "rural credits" has not been merely talk; and that the people who have sneered at European investigations as being of no value to us at home should also acknowledge their error.

The Torrens System and Land Segregation By Races Now Inevitable

WE DO submit, however, that the coming of such a rural credit system renders doubly imperative and pressing two other important reforms which The Progressive Farmer has been the leader in advocating in the South: (1) the segregation of lands between the races, by reserving certain communities exclusively for white ownership, and (2) the Torrens System of registering land titles, which we are discussing elsewhere in this issue.

As for the first question, we know already that the Negroes are coming into farm ownership in the South a time and a half as fast as our white people. That is what they did in the census decade 1900-1910, not by superior ability, of course, but by an unfair competition (1) through social pressure, driving out white farmers because the excessive number of Negro neighbors and the correspondingly inadequate white population made social and educational conditions unattractive to the white people, and (2) by unfair economic competition. By the latter term we refer to the Negro's ability to underlive the white man and thereby rent and buy land on terms the white man cannot meet—just as white farmers in California found the Chinese and Japanese were doing until they excluded the one and prohibited all land sales to the other.

But our point here now is that if in the last decade the Negro farm acreage gained on the white farm acreage nearly a million acres in each of the Carolinas, and if Negro farm owners increased 38 per cent in Georgia while white farm owners increased only 7 per cent, and if in Arkansas Negro farm owners increased 23 per cent and whites only 8 per cent—if these things happened under old hard conditions of land purchase, how much more rapid will be the Negro land purchases if he, with his lower living standards, gets the benefit of such a rural credits law and then is allowed to buy land without let or hindrance in all white communities and Negro communities alike? Reversing the Scripture proverb, "If these things were done in the dry tree, what shall be done in the green?"

Small wonder that thoughtful Southern people are fast coming to the conclusion that if a robust rural white civilization is to be perpetuated in the South, if the white social life, schools, churches and cooperative institutions are to flourish as they should, certain communities must be set apart exclusively for white ownership, and as fast as may be, exclusively for white occupancy.

The "Revolution and Bloodshed" Talk and It's Significance

WE HAVE never known an idea to spread more rapidly. A Virginia Negro editor, after a trip through North Carolina, declared recently: "We found very little sentiment in North Carolina among the better class of whites in favor of the Poe proposition." Evidently he

GROOMING POE FOR GOVERNOR

The Journal and Guide

North Carolina Farmers' Union Want Him to Lead State Democratic Forces

3-14-14

ADVOCATE OF SEGREGATION

Is Popular With White Masses on Account of Agitation of Race Question

(Special to Journal and Guide).

Raleigh, N. C.—The Daily News of Greensboro, prints a story under a Washington date line to the effect that the Farmers' Union of the State is grooming Clarence Poe, editor of the Progressive Farmer and patron of proposed legislation to segregate the races in the rural districts, for the next Governor of the State.

Poe a Progressive

Mr. Poe is classed as a Progressive Democrat, and as such he is in line with the Wilson administration and out of touch with the State machine. The farmers claim that not a federal position worth having has been given to a farmer.

If Mr. Poe reaches the Governor's chair it will be on account of his agitation of radical legislation on the race question. Deprived of this issue, he would be unknown in state politics. His eagerness to patent after Blease and other Southern "statesmen" has brought him great popularity among the ignorant white class which rules in Southern politics.

would say that the State Farmers' Union did not contain any of "the better class of whites," for its members unanimously endorsed "the Poe proposition," and with remarkable enthusiasm.

WILL SUPPORT FIGHT AGAINST SEGREGATION

Louisville Citizens Pledge Financial Support to Help Rid City of Segregation Evil

IS NOT A "NEGRO PROBLEM"

Prof, Joel Spingarn Sounds Note of Warning to The American People.

(Special to Afro-American.)

Louisville, July 9.—Segregation and its manifest harm to the interests of the Negro were hard hit by Dr. Joel E. Spingarn, of New York, and Prof. William Pickens, of Talladega College, at a largely attended meeting at Quinn A. M. E. Church Sunday afternoon.

A resolution was adopted pledging support in any legal fight that may be made to rid the city of the segregation law which was adopted in May. Rev. D. C. H. Parrish presided.

Dr. Spingarn declared that the fight against segregation here should be the stepping stone in a fight for the general rights and uplift of the race.

"In the name of the National Association for the Advancement of the Colored People, and in the name of all right-thinking people, I come here to protest against the wrong being done by the city of Louisville," said Prof. Spingarn.

"I also protest against the wrong being done 10,000,000 Negroes in this country, I come to let you know that there are men who do not approve of such injustice.

"There is no such thing as a Negro problem. It is an American problem, for whie injustice exists, the whole country is in danger. The time has come when the black people must consider their rights.

"The segregation ordinance takes away the right to compete equally with white people. We have fought many similar battles in other cities, and we are going to begin in Louisville a fight which we intend to win.

"This ordinance sweeps away the rights conferred upon you by the Constitution. The only way to get those rights back is to fight for them. We white men who love justice will fall in behind, but you must take the initiative.

"The segregation ordinance means the founding of a ghetto in Louisville such as existed in Europe for hundreds of years.

"The men who say this segregation ordinance is just practical, say to you: 'Go out and build a city of your own.' The white men alone didn't make Louisville, but the black helped. For such an injustice to exist will hurt more than vice and crime. The slums where the Negroes are to be kept will not be taken care of as the rest of the city, and must necessarily have a bad influence.

"The time to begin the fight is now and the Negro man and woman who does not contribute to this legal fight is a traitor."

The history of the progress made by the Negro race from the time of slavery until the present day was traced by Prof Dickens. He declared the segregation ordinance would have the worst possible influence upon Louisville Negroes and that the white citizens also would be injured.

In an eloquent address, Prof. Pickens traced the progress that the colored people had made in this country and also took occasion to sharply criticise the injustices that the race has to suffer.

About $300 was collected to aid in the fight against segregation, which will be made under the direction of the National Association for the Advancement of Colored Peonle.

WOULD BLOCK GATE TO COLORED PEOPLE.

Councilman Jones Offers Amendment to Segregation Ordinance to Fit Immanuel Church Case.

If the activity of the opening meeting is a dependable index to the work the new Common Council will do in the next two years, the lower branch of the city's legislative machine will write a new efficiency record in Richmond's municipal annals. More than a score of new ordinances and resolutions— many of them of the first importance— were sent to the desk last night when the Common Council met for the first regular business session of the new term.

Councilman Jones, of Madison Ward, introduced an ordinance carrying an amendment to the segregation law, which, if adopted, will effectively bar the sale of Immanuel Baptist Church, Fifth and Leigh Sts. to a Negro congregation. The proposed sale of this property recently caused a number of property owners in the vicinity to rise in protest and an ordinance, which has been introduced, suspending the segregation law to permit the sale, had to be withdrawn.

DEPENDS ON WHETHER INTERSECTING STREET COUNTS.

The Fifth Street block between Leigh and Jackson streets contains white residents in the majority. Jackson street, however, does not intersect Fifth street, and the Immanuel Baptist Church congregation made the point that the entire Fifth street stretch between Leigh and Duval streets, should, therefore, be considered a single continuous block between adjacent streets. Thus considered, the block would contain colored residents in the majority, and the church could be used by a colored congregation under the segregation law. In order to take advantage of this circumstance, however, it would be necessary to change the entrance of the church from Leigh street to Fifth street.

The amended ordinance offered by Councilman Jones forestalls and bars this procedure with a provision that:

"In case any street is intersected or crossed by one street and merely entered but not intersected or crossed by an adjacent street, all houses on any such street between the intersecting or crossing street and the middle line of the adjacent and non-intersecting street, as extended, shall be deemed and held to be as being between two adjacent streets, and in the event that the middle line of such intersecting street so extended, shall be found to intersect any house, such house shall be deemed to be between the intersecting and the non-intersecting street."

AMENDMENT DESIGNED TO BLOCK SALE OF CHURCH.

This amendment, if adopted, would prevent the Fifth street long block between Leigh and Duval streets, from being considered a single continuous block within the meaning of the segregation law, and would bar the use of the white church as a "place of public assembly" by colored people.

It was announced recently, notwithstanding the objection of property owners and the strictures of the segregation law that the congregation of Immanuel Baptist has practically concluded negotiations for the sale of the church to the colored congregation. It is understood that the actual transfer is being deferred pending an order from the City Circuit Court appointing certain additional trustees and authorizing the sale.

Councilman Haddon introduced again an ordinance providing for the creation of a municipal employment bureau. The provisions of the ordinance are same as those of the ordinance which failed of passage last month, except that the salaries of the manager and clerk are left blank, to be fixed by the Council.

LOUISVILLE SEGREGATION TO BE FOUGHT IN COURTS

COLORED CITIZENS RAISE MONEY FOR THE W. A. A. C. P. TO MAKE A LEGAL BATTLE AGAINST INFAMOUS LAW— SPRINGMAN TELLS COLORED THEY MUST TAKE INITIATIVE AND WHITE FRIENDS MUST FALL IN BEHIND WHICH POINTS A LESSON.—

Louisville, Ky., July 5.—Financial support in testing constitutionality of an ordinance segregating Negroes in Louisville was pledged by verelal hundred Negroes at a mass-meeting here late today.

The segregation ordinance became effective last May. It prohibits Negroes from moving into city squares in which most of the residents are white. A similar prohibition applies to white people.

(Louisville, Ky., July 6, 1914.)

A resolution pledging support to legal fight against the segregation ordinance recently passed by the City Council, as unanimously adopted yesterday afternoon following an address by Prof. J. E. Spingarn of New York at an indignation meeting of Negro citizens held at Quinn Chapel, A. M. E. church, 912 West Chestnut street.

Prof. Spingarn represented the National Association for the Advancement of the Colored People, which has offered to direct the fight on behalf of the Negro citizens of Louisville. The other speaker of the afternoon was William Pickens, a Negro educator, connected with Talledega College.

Few White People Present.

The indignation meeting was presided over by the Rev. C. H. Parrish. It is estimated that more than 800 Negroes were present. A few white persons also were scattered through the audience.

Prof. Spingarn declared, during the course of his remarks, that the Negroes of Louisville should make the fight against the segregation ordinance a stepping stone in the battle for the uplift of the Negro race.

"In the name of the National Association for the Advancement of the Colored ePople, and in the name of all right-thinking people, I come here to protest against the wrong being done by the city of Louisiana," said Prof. Spingarn.

"I also protest against the wrong being done 10,000,000 Negroes in this country. I come to let you know that there are men who do not approve of such injustice.

An "American" Problem.

"There is no such thing as a 'Negro problem.' It is an American problem, for, while injustice exists, the whole country is in danger. The time has come when the black people must consider their rights.

"The segregation ordinance takes away the right to compete equally with white people. We have fought many similar battles in other cities, and we are going to begin in Louisville a fight which we intend to win.

"This ordinance sweeps away the rights conferred upon you by the Constitution. The only way to get those rights back is to fight for them. We white men who love justice will fall in behinr, but you must take the initiative.

"The segregation ordinance means the founding of a ghetto in Louisville such as existed in Europe for hundreds of years.

"The men who say this segregation ordinance is just practical, say to you: 'Go out and build a city of your own.' The white men alone didn't make Louisville, but the black helped. For such an injustice to exist will hurt more than vice and crime. The slums where the Negroes are to be kept will not be taken care of as the rest of the city, and must necessarily have a bad influence.

"The time to begin the fight is now and the Negro man and woman who does not contribute to this legal fight is a traitor."

The history of the progress made by the Negro race from the time of slavery until the present day was traced by Prof. Pickens. He declared the segregation ordiance would have the worst possible influence upon

Louisville Negroes and that the white citizens also would be injured

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

The Mulatto Problem and the Conspiracy of Silence

READERS FROM ALL OVER THE SOUTHERN STATES WRITE THE PROGRESSIVE FARMER ABOUT THE LOATHSOME QUESTION THAT PEOPLE, PRESS AND PULPIT ALL TRY TO DODGE

Saturday, April 11, 1914]

Thinks Mr. Shannon's Statement Extreme

I DON'T agree with your critics on the segregation question. For sanitary reasons, to say nothing of higher ones, there should be space between the races; but my observation does not support the theory advanced about the mulatto increase. I see mulatto husbands and wives and mulatto children—all descended from slavery days. I think here the races are farther apart, but I know very little about general conditions. Increase of mulattoes might go on apart from the white race now. H. C.

South Carolina.

The Law We Need Against Race Mixing

ALMOST all the critics of my February 21 Progressive Farmer article assume that the recent rapid increase of mulattoes is due to the intermarriage of mulattoes and to marriages between Negroes and mulattoes. In fact, there is a general but erroneous opinion that cases of initial amalgamation are less frequent now than in former years, and that the number of such cases may be expected to diminish still further.

That this opinion is not correct may easily be seen by an investigation of the origin of all the mulatto children under five years of age found in a few communities. Such an investigation will usually disclose some startling facts, unsuspected until scientific methods of research are employed. After several years of careful study and close observation I am convinced that the actual number of children born of Negro and mulatto mothers by white fathers is now much greater than was the case even ten years ago. As the battle for racial integrity must be won or lost as we succeed or fail just here, all efforts to prevent amalgamation must be judged by their restraining influence upon the number of initial cases of amalgamation.

Another unwarranted assumption is that this intermixture is due to that element in each race too low in the moral and social scale to be amenable to right ideals or to care for any social penalties incurred. The majority of practical amalgamators are of their class and subject to control only by legal penalties, but there are many cases in which the offending whites are men who move in good society in their communities, and who, although their guilt be generally known, lose nothing in social standing or in business or professional opportunity because of the life they lead. Whatever our estimate of the moral character of the guilty white man, he is often, in social station and natural ability, fairly representative of his race.

Further, his family and social relations are sometimes such as to prevent any penalty being inflicted upon the individual offender. There is scarcely a community in the South—scarcely a church—in which a plain discussion of this subject would not prove bitterly humiliating to innocent people. There is thus inherent in amalgamation a deadly power to stifle discussion; to close the columns even of the religious press to anything calculated to quicken the public conscience; to silence the natural guardians of public and private morality. No fact in the life of the white South today is more patent or more regrettable than its refusal to face the issue presented by the rapid progress of amalgamation.

It should be required by statutory provision that all births be promptly recorded, together with the name and race of both parents. This registry should be kept at the county courthouse and it should be inspected by each grand jury. Prompt and energetic prosecution should follow all cases of racial intermixture. A few convictions would prove highly salutary.

(REV.) A. H. SHANNON.

Agricultural College, Miss.

After Making All Allowances the Ugly Facts Stand

I SAW in the last issue of The Progressive Farmer a communication from Rev. Mr. Shannon giving the census figures on the number of mulattoes in the different States, and the increase, etc. I think his statements are misleading in this. The number of mulattoes are not all the children of a white parent. Of course, they have grand or great-grand parents who are white, but a large majority of these mulattoes are children of mulatto parents.

Texas. I. H. S.

Editorial Comment.—It is true, thank Heaven, that a very considerable part of the astounding increase in our mulatto population is due to intermarriage of mulattoes and Negroes, but no thoughtful man will contend for a moment that this would account for the tremendous increase noted. We can make all possible allowances for this fact and yet we shall have to hang our heads in shame at the thought that in forty years the black Negroes have increased only 81 per cent and the mulattoes 251 per cent. Moreover, we also have to remember that while bright mulattoes marrying full-blooded Negroes would have children passing as mulattoes, it is also true that in plenty of cases very dark Negroes, on marrying ordinary mulattoes, would have children so dark that they would not be classed as mulattoes at all. Consequently it is a mistake to assume that the children of mulattoes and full bloods all go to increase the mulatto part of the population. We wish as heartily as "I. H. S." that we could explain away the loathsome and blighting facts brought out by Mr. Shannon, but we simply can't.

People Refuse to Face the Situation

I HAVE read with interest all that has appeared in your papers on the race problem, and think that it will do good. Indeed, it can do no harm to give your readers the truth of the problem. I think if the white people of the South understood or realized the situation as it exists that reforms would come, and unless we do seek a solution through segregation or some other radical change in the near future, we will soon face a condition which in the end will surely result in amalgamation or a racial war. It matters not how much I hate to admit the fact, I believe that one of these will be the ultimate solution of the race problem in the South, with the chances largely in favor of amalgamation. Mr. Editor, there are thousands of people in the South with Negro blood in their veins passing for white. With easier transportation and a continually increasing crop of mulattoes and quadroons, all of whom would like to be white and would not lose an opportunity to pass for such, this condition will continue to increase until the purity of the white race is destroyed unless something is done. To avoid these conditions should be the aim and object of every thinking white man. But strange to relate the mass of our people don't give this matter any thought.

South Carolina. OBSERVER.

An Ugly Situation

THERE are men in this county who married nice white women and are raising, or have raised, two sets of children—one by a wife and another by a black wife. If separation between the two nations ever comes, such white men ought to go with the Negroes.

If the past generation had been honorable white men, the Negroes could easily be resettled; but what are we to do with a white man's Negro child who is so white you can hardly tell his mother was a mulatto, yet the whites disown him? I hope some remedy may be near at hand that will provide for the poor white renter not to compete with the Negro and will protect white girls from having Negro brothers and sisters.

Jones County, N. C. A SUBSCRIBER.

From a Tennessee Reader

YOU have taken up one of the white man's heaviest burdens, that of preserving his race from mixed blood, and making conditions better for him in the rural South. There is within five miles of my residence in this county, (and no doubt there is a large number of such cases throughout the South), six white men whose families are among the wealthiest and most respected in the county. These men own farms from 200 to 500 acres in size, and valued at from $30 to $60 per acre. One of these men is a member of our county court—both the others have held county offices. They are now and have been for many years living with Negro women as their common law wives, and have families by them. Some of their children are now grown and living on or near the farms on which they were born. The younger ones are still with their parents. The other men have lately begun living in a similar manner, but seem disposed to continue it, saying, "It's nobody's business how I live."

Saturday, February 14, 1914.] The Progressive Farmer.

A Plan for Land Segregation Between the Races and why

IT MAY be well for us to repeat in this issue the plan for land-segregation between the races. Here it is:

"That wherever the greater part of the land acreage in any given district that may be laid off is owned by one race, a majority of the voters in such a district may say, if they wish, that in future no land shall be sold to a person of a different race—provided such action is approved or allowed (as being justified by considerations of the peace, protection and social life of the community) by a reviewing judge or board of county commissioners."

A few reasons for favoring the plan may also be briefly repeated:

1. Because it is necessary to give our white farmers and their families a satisfying social life.
2. Because it will insure them greater safety and protection.
3. Because it will give them better schools and churches.
4. Because it will open the way for cooperation and cooperative enterprises—work in which it is almost impossible for white and blacks to work together successfully.
5. Because it will improve moral conditions in the relations of the races.
6. Because it will give the rural South what is most sorely needs—a greater proportion of white people, (1) by stopping the crowding out of white farmers by Negroes, and (2) by providing all-white communities such as white people from other sections will be willing to move into.
7. Because ambitious young white men will then be willing to go into these all-white communities as tenants, work and save, and become good farmers and good citizens, whereas they are unwilling to go in and compete with Negro tenants.
8. Because it will provide certain sections in which these ambitious white tenants can buy land without having to compete with a Negro to get it and beat the Negro making a reckless bargain for it.

As to the question why a law is needed, instead of leaving the matter to be settled by public opinion, that is also quickly answered. We need a law (1) so as to let each race know definitely its own bounds and respect the rights of the other race; and (2) to protect white communities from the white landlord who lives away from the community and doesn't care how many Negroes he sells land to—simply because he doesn't have to live among them himself and doesn't care about anybody else's condition.

TO SEGREGATE RACES

Advertised 5-6-14

LOUISVILLE, KY., May 5—Segregation of the races in Louisville is the aim of a bill passed here tonight by the Upper Body of the City Council. The measure has been passed by the Lower Body. The bill would prohibit negroes from moving into a block there already the majority of residents are white, or vice versa.

Such cases as the above stated are the ugliest of all the race questions. Can you or anyone else devise a remedy? To the credit of our own respectable white women they seem to refuse in every way to recognize such men socially, but in money matters and politically they stand high among the men. They are financial successes and have strong political influence.

Being a small farmer with few friends and little money I cannot afford to have my name connected or mentioned with the ways of the great, so do not sign my real name.

Tennessee. CITIZEN.

More Letters From Readers

KEEP up the good work. I could tell you something about the mulatto in this section but I'm no writer. Fifteen years ago only two or three Negroes owned any land: now they own thousands of acres near here, some of them being wealthy comparatively and the whites and "yellow hammers" are intermarrying. The Lord only knows what the outcome will be.—Subscriber, Latta, S. C.

I am highly in favor of keeping the races in separate communities as far as possible. I think also there ought to be a law passed to make the mixing of the races a crime punishable by imprisonment. It is a shame to any community that claims civilization.—J. B. Norris, Ex-Secretary-Treasurer Virginia Farmers' Union, Dinwiddie, Va.

I am a regular subscriber to your paper, and must say that it is the best all-round farm journal I have had the privilege of reading. I especially like the articles by Mr. Poe and am especially interested in the mulatto problem. I think this is one of the greatest menaces we have in this beautiful Southland of ours. To think of a white man polluting his race and bringing disgrace on his dear old mother and lovely sisters is beyond my comprehension. I am not much of a believer in capital punishment, but I am in favor of a law that would take such a man out of decent society. I thank God for such men as Clarence Poe.—John F. Stondenmire, Flint, Ga.

Your letter at hand, and I will forward my subscription at an early date. Any editor who willingly sacrifices business for principle, as you are doing in your segregation plan, should be encouraged. A man does not need to live in the South to see that it is either Segregation, Annihilation, Deportation or Degradation. What is the Southerner waiting for—to be treated like the French in Haiti and San Domingo? So all success to the Editor whose eyes are not blinded by the dollar!—A. Hughes, 228 Rushing Street, Trenton, N. J.

I read the editorial comment in The Progressive Farmer on the race question. That reminds me of a case right here in my county where a white man took up with a Negro woman and raised a family of children. Some of these children married white men and white women. There are some of them now living in the courthouse town and I think that I am justifiable in saying that their children are working in cotton mills right with white children and maybe going to white schools. Now isn't that a mix-up? And I could mention more cases where white men have Negro wives and are raising families here in Chester County.—Citizen.

Legislation Needed

THE solution of the race question, in the Negro's opinion, is amalgamation of the races. They look upon this plan as the ultimate obliteration of the color line. Some unconsciously, others consciously, of the white race are parties to this very thing that bids fair sooner or later to vitally affect our society. A law requiring the registration of births would have more to do with checking these immoral practices than anything that we can recall just now. It is high time for our citizenship, who have regard for their morals, to take active steps toward a general enforcement of the law along the line of immorality.

We submit the figures from The Progressive Farmer for consideration, and a very careful one, we trust, of all white people who are interested in a preservation of moral dignity and at the same time should realize what the future holds in store if this thing is not checked. We repeat it is time for concerted action along this line, because this very thing is breeding social equality in the minds of a large per cent of the Negro race. We appeal to the white people generally to ponder well over these startling facts, unless you wish to see a continuance of a fact that will sooner or later go a long way towards obliterating the color line.

"Our white women will guard the purity of the race in the bravest and most sacred manner. Shall white men be allowed to destroy what our mothers, wives, sisters and daughters are so bravely defending?"—Chester News.

MAYOR JOST URGED TO VETO ORDINANCE WHICH IS BOTH VICIOUS AND ILLEGAL.

September 3, 1914.

Hon. Henry L. Jost, Mayor,
Kansas City, Missouri.

Dear Sir: Believing that you are the Mayor of the whole people, sincerely interested in seeing justice done to even the minority, the Negro Business League of Kansas City wishes to protest against the recent ordinance prohibiting the location of Colored schools within a radius of twenty-four (2,400) feet of any white school, vice versa, and asks that you veto it. The sponsors for this bill are frank in admitting that its object is to prevent the use of the property at Thirty-third street and Jackson avenue for the schoo lof the Negro Baptists of Missouri. So eager were they to attain this object that they jammed the ordinance through the council in one night, giving the friends of the school no chance to make objection, as might have been done had it laid over in the usual manner. Therefore, do not view our protest as a belated effort of indifferent citizens, but as the only opportunity we have to protest against a monstrous wrong against social uplift, which short-sighted persons seek to sanctify.

The right to the use of one's property is so fundamental in our government that the supporters of this ordinance must show that the proposed school is a nuisance, a menace to society, for their measure to be justified; it is not enough that they deem it undesirable, or that they feel it will depreciate property. Your Magna Charta is too dearly bought, too long revered, to be swept aside now. The Negroes of Kansas City and the Negro Baptists of Missouri do not ask your veto of this ordinance merely because they believe it the exaltation of prejudice to the plane upon which only justice should stand, but they appeal to your pride of race.

Do not think for a moment tnat we believe there will be any depreciation of property because of this school. A business institution in which men are made, in which souls are uplifted to God, cannot depreciate property! Its value to the community measured in money made, as well as in money saved through the lessening of crime, permits no such fallacious argument to stand. Every school building maintained by this city for the education of colored youth is an admission that the ordinance is hypocrisy. If its supporters believe their own preferences, based upon its effects upon the immediate neighborhood should outweigh the benefit to our city, then the city is unwise to give up the greater good for the lesser.

You may know how difficult it is for the Negro citizen to find a home. Prejudice and business combine to force him into unsanitary houses and undesirable locations. For a school, this difficulty is many times greater. Therefore, when we, without expense to the commonwealth, from our small incomes as laborers and artisans, establish a school such as this, emulating the sacrifice of the founders of the schools in which your race takes pride, it is a monstrous wrong to have our rights of property in this school limited or destroyed for any reason. The white neighbors can buy elsewhere, the Negro school cannot. In your decision, if you view it only as a money matter, do not overlook the tremendous sacrifice we have made.

If this were all, we would feel we had made a good case against the ordinance. But a graver side still remains to be shown. This ordinance is the work of men who care nothing for the consequences so long as their purposes are achieved. It is not conceived in a spirit of fairness. It is the mailed fist, not the aspiration of the people for better men, either white or black. With Negro schools now three hundred (300) feet from white schools, both doing their good work unhampered, it is nonsense to say this one will be a nuisance at two thousand (2,500) five hundred feet (?). Therefore, if once this ordinance becomes a law who can set a limit to the legislation which hate will contrice? If you feel that you can overlook the effect of all such legislation upon us, do so. Still you know from your own heart, and from history that overweening self-esteem when translated into law, begets weaknesses in government. It is inevitable. Men scoff at their religion when it is empty, and they will scorn their own laws when they fail to express justice and equity. You, as the Mayor of this city, have a grave responsibility in this matter, and not merely for our sake, but in order that we both may hand down to our children the law, the ark of our safety, more resplendent than when we received it, we ask you to veto this ordinance.

With the highest regard for your fairness, we beg to remain,

Yours for justice and fair play,
F. J. WEAVER, Pres.
E. A. ROBINSON, Secy.
NELSON C. CREWS,
Chairman Executive Committee.

The Guardian, 4-17-14

NO "SEGREGATION" ISSUE IN IT

The work of raising a contribution by Colored Citizens for the Boston Boom fund has been splendidly progressing and when a total of $200.00 or more is collected will be handed in to the treasurer of the fund as from a group of Colored Bostonians.

Criticism has been made that this combining of executive effort was Jim-Crow or segregation. This is entirely false, as Messrs. Trotter and Benjamin have no connection with the official committee at all. This is our own affair as Colored citizens, simply a method to secure the money. Th eregular committee are not even aware of it. The "secretary" and "Treasurer" of this is not of the fund but of a combined donation thereto. This is simply an executive method and not even officially attempting to represent the Colored people as a whole. There is no question of segregation or anti-segregation in it, no separation and no issue of human contact. So don't be deceived, but unite to increase our showing in giving to Boston. There is no harm in combination or unity of ACTION. This ACTION will decrease SEGREGATION of the workers, we hope. That it its object.

Segregation – 1914
(See also under Agriculture, Social Conditions, etc.)
Saturday, September 20, 1913.]

More Readers Write on Race Segregation.

The Progressive Farmer. 9-20-'13

By CLARENCE POE.

Town-Dwelling Land-Owners Cause the Trouble.

I WAS reared and am now living in a community that only a few years ago was famed for its social features—live, well-filled churches and schools. But alas! it is hopelessly ruined. Churches and schools can hardly hold together. There are three non-resident land-owners who are responsible for it all. This being a very fertile farming section, they have bought most of the land and want only Negro tenants. The land is unsurpassed for fertility by any section in several miles radius and therefore has induced the best type of Negroes to cultivate it; but nevertheless they are Negroes and have completely destroyed the social features of the community.

I am a one-horse farmer and do all my work myself; have a dear wife and three sweet little girls. We have Negroes all around us and I think we will have to sell out and move as they are almost unbearable. W. O. VAUGHN.

Lamar, S. C.

A Pioneer Tennessee County Union.

I AM willing to do anything in my power to help the segregation plan; for I verily believe that if something is not done along this line, the many beautiful farm homes will have to be deserted by the few remaining white farmers on account of social and educational advantages and left to the Negro and ruin.

Two years ago our county Farmers' Union (after many complaints from some of its members of being crowded out and being surrounded by Negroes, owing to non-resident land-owners selling to Negroes on long time payments,) passed resolutions condemning selling land to Negroes in and near white communities.

All over the South we have thousands of young white men who would become farmers if they could get the same advantage of buying land on long-time payments as is given to Negroes; but somehow—I don't know why it is—most moneyed men would rather trust the Negro than a poor white man; and the poor white man would rather trust his chance in the cities or on some public works than in competition with the Negro and at a disadvantage. J. A. McNABB,

Sec'y Fayette County Farmers' Union.

Somerville, Tenn.

The North is Friendly.

I HAVE been greatly interested in the discussion of the race question. I regret. however, that some of your correspondents seem to approach the matter flippantly and in a tone of sarcasm. One writer says. endorsing so-called "segregation:" "I think the best and only way to be forever rid of them (the Negroes) is to segregate them, but let it be north of Mason and Dixon's line." This kind of talk has done, and will continue to do, the South grave harm. The writer knows something about that vast territory north of Mason and Dixons' line. having been extensively through and over it several times in his life. And he knows that just one slur as above cast at that section has done more, and will continue to do more, to keep the white man of the North from becoming the white man of the South, than all the best writers of the South can ever do to overcome it in a score of years. FRANK A. KERNS.

Petersburg, Va.

No Other Way to Save the South to the White Race.

I AM pleased to say that I am interested more than two cents' worth in the law which you have advocated. I see no other chance of saving the South to the white race. But I wish to ask. what do you think of the big land-owner that won't sell a poor white man a few acres for any price but will continue to rent to the darkey instead? I think there are many poor white men who, if they could get a few acres of land, would settle down and go to work and raise up a decent white family, and who if they can't get land will go to ruin.

E. D. THOMAS.

Vance. S. C.

Need Relief.

I AM certainly glad I have this privilege of expressing my earnest desire through your paper as being in favor of the law you advocated in the issue of August 30.

Now I want to tell you my condition. My brother and I bought a farm of 200 acres and the Negroes have bought land adjoining us on three sides. Now it looks to me like if the Negroes are not put out, I will have to get out. I have no white neighbors closer than a mile and a quarter, no white school in reach to send my little children to, no church, no Sunday school. Does this please God for me to stay here and raise my children in ignorance? Most all the land here is owned by white people but rented out to the Negroes. If a white man farms his land, he is compelled to live among the Negroes. E. W. GAUNT.

Tibbee Station, Miss.

Four Northern Men Express Themselves.

I.

WE HEARTILY approve of your policy of race segregation. We are developing a farm at Irvington, Alabama, and expect to live there some day. Have heard many Northern people object to going to live in the South because of the possibility of being obliged to live near Negroes. DR. and MRS. H. M. MOORMAN.

Grand Rapids. Mich.

II.

I own land in Alabama and expect to locate on my farm late this fall. When it comes to separating the colored people from the white, I am one ready to do what I can for such a grand cause. Hurrah for The Progressive Farmer and what it has already said and published on the matter! So if I can assist you any, let me know.

GEO. H. WILLSON.

Edgerton, Wis.

III.

I am not a citizen of a Southern State. but have an interest in a fruit farm near North Wilkesboro, Wilkes County, North Carolina. The law you favor ought to be passed in every State in the Union. It is practicable and, no doubt. would do away with much of the friction that exists among races of different descent. A segregation law, coupled with North Carolina's splendid prohibition law, should attract to that State the best people of other States and of the more enlightened nations of Europe. HORACE SMITH.

Providence, R. I., care Atlantic Mills.

IV.

Enclosed please find blank filled out. Am much interested in your articles on race segregation, as I have a farm of sixty acres at Waverly, Virginia, where we expect to make our home some time in the future, and as that neighborhood is made up of small farms—one-man farms as they are called—I can easily see the advantage of making it a white neighborhood. WM. BICK.

Glenshaw, Pa.

Town Landlord Doesn't Care.

I QUITE agree with you in regard to Negro segregation. I am a tenant and believe every white tenant in the South agrees with you, if he doesn't say so.

But as for myself. I try to deal squarely with the Negro, for he is here and can't help it; and getting down to the bottom of the matter, I blame the white man for the whole of it. Why, my dear sir, if you were to travel through my neighborhood at this time of the year, you would not know, on acount of amalgamation, whether to take off your hat to the lady in the carriage or not. The Negro is in the majority in this neighborhood. The land is in large tracts with the landlord

WRITE FOR FURTHER INFORMATION.

I have received hundreds and hundreds of letters, representing fifteen States, endorsing the plan of race segregation I advocated on this page, August 30. A few of the many letters are printed herewith, others will come later; and I wish every other Progressive Farmer reader interested would write me. Write me anyhow, and if you don't want your letters published, say so. What must be done about the non-resident land-owner who will rent land only to Negroes?

The law I advocated August 30, it will be remembered, was just this:

"Whenever the greater part of the land acreage in any given district that may be laid off is

OAK PARK PRIVILEGES SOUGHT BY NEGROES

Members of Colored Race Present Petition to City Commission, Request Being Filed.

Advertiser 9-8-14

A petition from a number of negroes asking that people of their race be allowed to pass through Oak Park instead of being made to go around, was presented to the city commissioners at their meeting Tuesday. The petition also asked that one day in the week be set apart for negroes so that negro children could go to the park and study birds and other nature subjects. The petition was received and filed by the commission.

The commission voted Tuesday that the request of the Alabama Traction Company for a new franchise be carried over sixty days for further consideration.

The purchase of the new motor driven fire engine was postponed for two weeks. The contract will probably be awarded at the meeting of the commission to be held at that time.

Results are coming thick and fast from the passage of the segregation law. It is beginning to be loathed by both white and black alike. Yet there are those of the lower element of white people who were made glad by its passage and are taking steps to have it upheld. A protest signed by persons residing around Melwood avenue, and the city limits, addressed to the Board of Public Safety, asks that body to put a stop to the erection of a colored club house at 1935 Melwood. The ground was bought and building started so it appears before the segregation law was passed and now these little white people are trying to see if they can't stop it. Still another echo from the law: The City Attorney has been asked to declare a block now occupied by white people to be black. Those making that request gave as their reason that more money could be made off of black renters than off of white. Our people are fighting not with ugly words and unkindly feeling toward the white, but with intelligence, money and determination. The fight is being conducted by the Association for the Advancement of Colored People. A large mass meeting is to be held Sunday, when more people are to be interested and a general campaign to be outlined.

Some of our publications seem to feel it a necessity to explain that Dr. Booker T. Washington does not stand for segregation, and why he does not stand for it. Perhaps it was necessary to explain his position to some people, for there are those whose chief business is to discredit those in "authority." Without assuring ourselves of what Dr. Washington said, we promptly lined up with him, feeling satisfied that neither he nor any thoughtful, sensible Negro would encourage segregation of the race. We viewed it that he saw an opportunity to preach a much needed lesson along a certain line. It is evident that the white people who insist on segregation think, at least, that they have some excuse. Dr. Washington talked to this excuse. We talk to this excuse. If we are to be segregated, let it be from pure cussedness, and not because of our indolence, carelessness and indifference. How to get rid of segregation is another question. Let us try the ounce of prevention first.

owned by one race, a majority of the voters in such a district may say, if they wish, that in future no land shall be sold to a person of a different race; provided such action is approved or allowed (as being justified by considerations of the peace, protection and social life of the community) by a reviewing judge or board of county commissioners."

Such a board, as I have said, could be used by any white community to keep itself white, but the Negro would almost never be able to use it to make a community wholly Negro. If you are in favor of such a plan and want to know more about it, send me a postal card or a letter at once. CLARENCE POE.

perched in the town, not caring what becomes of his land or of the poor white man, so he gets his rent. I wish there were a million Clarence Poes in the South. E. S. W.

Skippers, Va.

The Sort of Land-Owners Who Are to Blame

I BELIEVE the great trouble is with a certain class of white land-owners. They have Negro tenants on their lands who are, in fact, really peons. They furnish their tenants everything in the spring at high rates and in the fall take everything at low rates. I have in mind a certain Negro who purchased a mule worth about $90 for $150, and after fifteen years of hard work the mule died without being paid for. In the meantime, the white man got all the Negro made. Such land-owners don't want intelligent white tenants. They want those whom they can use to their advantage. They are the ones that have sold land at exorbitant prices to Negroes, thinking, perhaps, they could not pay for it.

I am thankful that there are but few of that class of land-owners in this county (Camden), still there are enough to do much injury to the community at large. M. B. FORBES.

Bartlett, N. C.

Seven Reasons for Segregation.

I WILL endeavor to give you a few reasons why I believe in segregation of white and black races:

First, and most important, because we owe it to the safety of our women and children.

2. We owe it to law and order, for it will help to eliminate lynch law.

3. It will be a great blessing to the poor white man and those who are dependent upon him because he will command better wages and in all probability will have a better opportunity to acquire a home of his own.

4. It will be better for the large planter because of the increase of yields in his crops, and his farm stock, machinery, tools, buildings, and so forth, will be in better condition and his lands will increase in fertility and value.

5. Because the efficiency of our schools will be greatly increased without additional taxation.

6. It will be better from a social standpoint.

7. It is the only way to avoid an approaching race war. A. A. STRICKLAND.

Alachua, Fla.

A Negro Reader Protests.

I WRITE to express a resentment of the propaganda set forth in your farm paper on race segregation. I have advised Negroes all over the country to subscribe for your paper because of its sanity on agricultural and home matters. I have done this from the pulpit, from the public rostrum, and from the class-room. For sometime your paper has been arraying one race against ancther in a spirit and tone that is uncomplimentary to the best thinking people, white or colored. I, personally, do not care to read a paper, book, or to hear a lecture that has for its object the stirring up of race prejudice and animosity. You may not intend to do this, but that is exactly what you are doing. The high standard of ethics of the best people, white as well as colored, will not sustain you in this departure of your journal.

T. S. INBORDEN.

Bricks, N. C.

Editorial Comment: It is not our aim to array one race against another. The trouble is already here and we believe the plan we propose will lessen, not increase it.

Another Farmer Who Was Forced to Move

AS I HAVE seen so much lately concerning this segregation idea, I am more hopeful. Only last year I had to sell my nice farm and move to another place. We were surrounded by Negroes, two churches being within one-half mile of my front door, and one school with 160 pupils, who insulted my children if they went to school. We had to go two and a half and three miles to church and Sunday school.

Once this fine sandy land was dotted with nice farms, good buildings, and contented white people. A few white families began to move out and go to town, and the Negroes began to come in, until today that part of the globe is running over with Negroes. Few whites remain to tell the tale. We had to sell our land at very low figures in order to get away. We did not feel safe, owing to the character of the two races.

The plan outlined in your paper just suits me and mine. It is plain to any thinking man that sooner or later we must have a change in the rural South and I believe it is just to both black and white. HENRY BELK.

King's Mountain, N. C.

Greensboro 11
Daily News 1-8-14

DR. DUDLEY'S PROTEST.

The Daily News is glad of the opportunity to present to its readers the letter of President James B. Dudley, of Greensboro A. and M. college—glad, because it is the first really strong argument by a negro against segregation that we have seen.

Nevertheless, we think President Dudley bears out, rather than contradicts the position assumed by the paper. In the very passage he quotes the statement is made that the wiser negroes have long realized that social equality is anything but desirable; what, then, is his strongly expressed opposition to the idea but a confirmation of that statement? It is just possible, too, there may be an essential shade of difference in the meaning behind the word "equality."

But the fact that one of the strong men of the race has a clear view of the situation is, unfortunately, no evidence that the great mass of the negroes think the same way. Had they been left to themselves we do not believe that the negroes would ever have set up such a false ideal; but their rash friends set it up for them in the days when the race was just emerging from slavery and was particularly susceptible to the baleful influence of the demagogue, and it has not yet been altogether shaken off. It remains in the mind of the average negro, especially the superficially educated negro, the greatest obstacle to segregation. And in the north, where people utterly incompetent to speak on the question, like Oswald Garrison Villard and Mrs. LaFollette, fulminate against the proposed legislation, they flatly declare that social equality is their ideal.

President Dudley, however, has brought some weighty arguments against segregation; nevertheless, we cannot see where he has controverted the principle. It may as well be admitted that segregation, as practiced on the railroads, or at least some railroads, is calculated to set the negro unalterably against any further extension of the plan. Still, all we can see in that is proof that the railroads are derelict in their duty—not proof that the principle of segregation is wrong.

As for the question of sanitation, did Dr. Dudley ever know slave quarters in the days before the war to be so utterly lacking in that regard as the negro sections of many towns in North Carolina are today? We join him in congratulating the city officials on the fact that Greensboro is not one of those towns. But at the same time, we do not think that the medical argument in favor of segregation can be overset by a reference to slave days.

There is this to be said, though, against the instant adoption of the policy of segregation—the white race has no moral right to segregate the negroes until it is prepared to extend to them every facility that the whites themselves enjoy for the preservation of health and right living conditions. Indeed, to do otherwise would be to invite disaster upon our own heads. To cut the negroes off from such necessities as water and sewer connections would be to convert the negro section into a pest hole, whence plagues innumerable would emerge to visit a fearful vengeance upon those responsible for the wrong.

President Dudley may have proved that North Carolina is not yet quite ready to adopt segregation as a governmental policy, but we do not think that he has prove that the idea is essentially wrong.

Negroes to Fight Segregation.

(Associated Press Report.)

LOUISVILLE, Ky., July 5.—Financial support in testing the constitutionality of an ordinance segregating negroes in Louisville was pledged by several hundred negroes at a mass meeting here late today.

The segregation ordinance became effective last May. It prohibits negroes from moving into city squares in which most of the residents are white. The same prohibition applies to white people. Dr. J. E. Spingarn of New York announced that the National Association for the Advancement of Negroes would assist in the legal fight against the law.

A RESULT OF VOLUNTARY SEGREGATION

The Searchlight
Wilmington, N.C.

The Negro Branch, Young Womens Christian Assn. of St. Paul, has been closed by the white parent body. Membership cards have been withdrawn, dues paid have been refunded, and furniture stored in Central Branch Y. W. C. A., where Negro women are NOT WANTED. Miss Charlotte Gillard is the only member of her race. She refused to withdraw to join the Western Branch—and is receiving the benefits of the parent body. She deserves credit for her good judgment, and they can find no fault in her, except color. Now that they begged for the Jim Crow Y. M. C. A. and could not support it, and are denied former privileges at the Central branch—We ask: Who is to blame? Had we more like Miss Gillard, we could have less discrimination, but we can always find some Negro man or woman who will sacrifice the rights and privileges of others on the altar of personal prominence—just to be head of any damnable institution. Thank God, the prohpecy of the late Fred L. McGhee has been fulfilled that "It cant last in Minnesota," though he "suffered it to be so" because he had become weary from fighting these contending forces and his days were in peace.—Twin City Star.

Segregation - 1914

(See also under Agriculture, Social Conditions, etc.)

"DOES THE NEGRO HELP OR HINDER SOUTHERN FARM PROGRESS"

The Progressive Farmer 12-6-13

[Saturday, December 6, 1913.]

A Very Few of the Many Significant Letters Received by Mr. Poe on This Important Subject.

Against Segregation.

I WISH to state a few facts as to the injustice of your segregation movement.

I work a farm of four hundred acres and my labor is composed strictly of Negroes. If it is raining so that no field work can be done, I tell the Negroes to fix the fence where it needs repair. I never have any argument about it but the fence is promptly repaired. What would a white man say if I rang my bell on a rainy morning and when he came I told him to get the necessary tools and fix the fence or get in the crib and shuck corn?

I am forced to believe this movement is urged only by our "one-horse farmers" who can do their work in one day. I live in a community of about fifteen farmers, and I know from observation that if the Negroes were moved, 90 per cent of the product now grown on each farm would not be grown and the land would decrease in value not less than one-half.

W. H. GOULD.

Livingston, Ala.

Segregation Necessary to Develop Good Farming and White Farmers.

THERE are one or two features of this segregation question which have set me to thinking. The conditions surrounding a residence in the rural districts are such that you can hardly expect an educated young man to take his bride and cast his lot among the thriftless Negro race in the country.

In the first place, so long as the Negro is convenient the white man will never rely entirely upon himself and perform all the varied duties necessary to carry on farming operations. There are certain duties that must necessarily be performed which the white man will think beneath him and suited only for the Negro. In this way methods and farm implements "which are good enough for the Negro" will be employed, and the presence of the Negro will hamper and retard that development of the resources of the South along agricultural lines which can only come through the use of modern and approved methods and implements.

No sooner is the Negro element eliminated from farm work than the landowner will immediately be forced to adopt methods and use implements that will offset the increased cost of white labor. There will be no "Negro jobs" and the job will be elevated by employing advanced and intelligent means of performing it. I cannot conceive of any employment which is more elevating, life-giving and pleasant than driving a team of three or four to a disk plow, or pulling the lines over a double team cultivating two rows at once, or studying out methods by which the work around the house may be made easier and more pleasant. There is no convenience enjoyed by the resident of the city which is not possible for the resident of the rural district if we will eliminate the Negro and let necessity force us to provide them.

In the second place, it is useless to attempt to influence educated young men to carry their loved ones to the country and live where their nearest neighbors may be a Negro family. You may have a white neighbor this year, but next year the landlord may fill the old ante bellum home with a family of Negroes, and you will be loath to leave your loved ones for even a day exposed to the attacks of ignorance and brute instincts.

What the solution of this is I am not ready to say, but something along segregation lines must be done or it is useless to continue to talk and write about drawing the educated and thrifty young men to the calling of farming as the only hope of the proper development of the exhaustless resources of the South. There is no work on the farm which is beneath the educated and ambitious young man if he is forced to employ modern methods of performing it, and only by the employment of such methods in the hands of the white race can we expect the full development of the agricultural possibilities of this Southland.

A. O. MURPHEY.

Barnesville, Ga.

Present Situation Forces White Boys Off the Farm.

IT IS needless for me to go into details telling you of conditions in my neighborhood, for judging from your writings, you are pretty well acquainted. However, it has come to the pass when a farmer can't ask his boys to remain on the farm, because he couldn't conscientiously ask them to try to compete with the Negro, who has the advantage of them in endurance and muscular power, in cheap living and inexpensive and filthy surroundings. This suits the "time merchant" because he can make cotton with the Negro cheap, but you Mr. Poe, if you were a farmer you could not ask your son to remain on the farm here with these conditions surrounding him, to say nothing of the corrupt morals of the Negro to lead him astray.

D. V. W.

Maxton, N. C.

An Example of How White Segregation Works.

I HAVE just finished reading the letters in your valuable paper on segregation of the races, and want to add my approval to all you have said upon the subject.

Some years ago when the Negroes first began to immigrate to Arkansas, I was living in a certain township in this county. A few families of Negroes came by invitation of some landlords, who thought they could make money off the Negro. Our people had never been used to Negroes, and some citizens warned the Negro that it would not be a healthy location for him after he had gathered his first crop. So that fall the Negro took warning and moved to an adjoining township where the citizens were willing for him to remain. Up to this time this township has not had a Negro within its bounds, and it is pointed to as a white man's township, and no Negro wants to go there to settle if he would be allowed to do so.

What about the adjoining township. All the best people have either sold out to the Negro or rented out and moved to the county seat or to the country village for the benefit of the schools and churches, and the Negro now owns some of the best lands in said township. On the other hand, in the first township mentioned the whites have one of the best school buildings in the county off the railroad and churches of all the leading denominations, and farmers own and live upon their farms and are a happy, prosperous people, and when one sells out his farm he knows to sell to some white man.

Land values in this township have gradually advanced for 20 years and are getting higher each year.

The Negroes come to the trade point in this township and are not molested and are as safe in person as anybody, but we as a people believe in our own race ganging together, and it will be so here, now that so much is written upon the subject of separate communities.

Give us segregation for those who are willing to work for a living and let those who want to have the Negro always with them be segregated with the Negro. If this is where they want to go, let them go. That is my hand.

R. P. McREYNOLDS.

Lone Pine Farm, Merrillton, Ark.

The Facts About "White Brain" and "Negro Brawn".

IN The Southern Planter the editor takes issue with you about segregating the Negro. Among other things the editor says, "the white man's brains and the Negro's brawn should unite in building the New South." Now, this very feeling is the very thing which has held the South back and prevented her from coming into her own. The Negro race can not be relied upon as farm laborers to build a "New South." Fact is under existing conditions the thrifty part of the race does not and will not work for wages. They work the white man's capital—his land, team, etc., and if he is frugal and a good farmer he soon buys some land. Then the Negro that is worth hiring for wages he hires.

Time was when they preferred to work for the white man, but not so now. It is only the shifting and shiftless Negroes that can be hired for wages by the white landowners. We had as well to recognize facts and deal with them accordingly.

C. P. GRIZZARD.

Drewryville, Va.

The White Farmer's Hard Competition.

"SEGREGATION."

Kelly Miller says in the Washington Evening Star:

"Seperate but equal accommodations for both races is the slogan of 'jim crow' legislation. Experience shows that this is impracticable, as reflection would show it to be impossible. Identity is the essence of equality in all public functions. Two noninterchangeable parts cannot long maintain their originai parity. If some of our sagscious statesmen should secure the enactment of a law that there shall be different weights and measures for the two races, but that the two yardsticks shall have the same length and that pound weights shall contain the same uumber of ounces; provided that no Negro shall be accommodated by the white man's units of weight and measure, and vice versa, under heavy penalty of law; in the short process of time, human nature remaining what we know it to be, the Negro would be receiving the lighter weight and the shorter measure. The man who cannot proteot himself will become the victim in every issue where his interests are separated from those of the community at large. If there were two standards of coinage, of the same weight and fineness, only that the one set of coins must forever circulate among Negroes, the other among white people, the black man's coins would immediately depreciate in comparison. The parity could only be maintained by free interchvngeability."

I HAVE been living here about ten months and have not seen a white man pass my house drunk but have seen dozens of Negroes. I cannot leave home long enough to go to the Local Union without carrying my wife and children to my neighbors'. So I think the segregation or something else is needed.

I know a man that owns a plantation of 400 acres that joins the place I live on and he is going to rent it to a gang of Negroes from South Carolina. Why does he rent to the Negroes? Because they will promise more rent than a good white man will. The people in this neighborhood don't want them here, but how can we help ourselves with present conditions? Another man who is very rich has some Negro children and he is giving them land and building houses for them.

Now, Mr. Editor, in the name of God how long will the poor white man have to live under such laws and how can we have such people mingle here with our wives and children?

A SUBSCRIBER.

Richmond Co., N. C.

Negro Paper Says "Millions of Whites Want to Go With the Negro".

IN THE latest number of The Progressive Farmer we find an article by Mr. W. M. Webster, of Winona, Miss., in which he takes the position that, as the editor heads the creed, "He wants to go with the Negro." He tells why. When you find a white man who wants to go with Negroes, and there are millions of them, he will go with them. We believe the time is not far remote when those who want what they want in that regard will rise up in strength, not only in North Carolina but in Norfolk, and get what they want, putting the mischief makers and trouble breeders like Editor Poe behind them, where Jesus told Satan to get.—Journal and Guide, (Negro Weekly), Norfolk, Va.

Many Large Landowners Blind to Their Own Interests.

I DON'T know whether you are a rich or poor man; if the former, you must have in you the stuff of which heroes are made, for I fear your segregation plan will be strongly opposed by the white people who own large farms in the South, and that you are aware of it. They believe that there is more money to be made from the labor of the Negro than from the poor whites. The small white farmer who owns and cultivates his land, the cropper and renter must struggle for existence in the South in opposition to the labor of the Negro favored by the white man. The condition is the same in effect as before 1865.

There is not a respectable poor white man in the South but favors your proposed law, not knowing any better plan to save the land for his children and his race; but the large landowners are on the other side. Could they but love their people better than they love a dollar we would soon have at least an equal chance in life with a Negro.

C.

Jackson, Tenn.

Sold for $10 per Acre, Paid $33 in White Community.

I THINK you are right in regard to the race problem, and think it should be agitated by all the papers in the State.

But I don't see how the separation can be made when the large landowners think more of the Negro than they do of the white man. One man owns about 4,000 acres of farm land in my neighborhood and will not let a white man live on it. One man who runs eighteen plows will not work a white man. There are several others the same way.

I have a son who owned 289 acres of land and was forced to sell out on account of Negroes crowding around him. He sold this for $10 per acre and paid $33.33 for land not any better and with no improvements on it.

I hope you will continue the fight and win the victory.

J. H. WHITHURST.

Ringwood, N. C.

White Farmers Soon Move Away.

IN MY township we have about five times as many Negroes as whites, and that is the true reason why there are not more whites. We have as fertile soil, good railroad and water transportation, that is available from any part of the township, as in any place in North Carolina. But when good people move in they find that their colored neighbors outnumber their white ones and they soon move away where the conditions are not so bad.

JOHN T. BOYD.

New Bern, N. C.

Editorial Comment: In Warren County, North Carolina, several years ago, about the same thing happened, we are told. There are many beautiful old plantation homes in Warren and a company was about to sell them to prosperous Northern. men. But when these men saw their neighbors they went back.

SATURDAY, SEPTEMBER 19, 1914

PROPERTY OWNERS OPPOSE CHURCH SALE TO NEGROES

Petition Against Transfer of Immanuel Baptist Building Is Filed With Court.

(Richmond, Va. Times-Dispatch, September 14.)

Responding to a petition signed by more than 500 persons residing in the vicinity of Immanuel Baptist Church asking him not to grant an order authorizing the sale of that church to a colored congregation, Judge R. Carter Scott, of the City Circuit Court, has indicated his decision to grant no order of this kind before giving the protestants a full opportunity to state the grounds of their opposition.

A recent order entered by Judge Scott appointed P. E. W. Goodwin and W. C. Smith trustees of Immanuel Baptist Church to succeed, respectively, W. L. Dorsett, deceased and S. B. Woodfin, resigned. These with J. B. Southall, form the board of trustees of the church.

Mr. Goodwin, who is chairman of the grounds and buildings committee of the church, admitted recently that negotiations were in progress for the sale of the church building at Fifth and Leigh streets to the Leigh Street Methodist Church, colored. It was stated on good authority that the negotiations were practically complete and that only an order from the City Circuit Court filling vacancies on the board of trustees was needed to effect a transfer.

It was pointed out by lawyers who had interested themselves in the case that the court would be powerless to forbid a sale of the property to the Negroes should the trustees of Immanuel Baptist Church apply for an order authorizing them to sell the property. The sale itself, it was stated, violated no ordinance. No law would be broken until the colored congregation attempted to use the church building at Fifth and Leigh streets as a house of worship. Such a use of the building, it was held, would violate the segregation ordinance, which forbids the use by colored people as a residence or place of public assembly of a building located on a block in which a majority of the residents are white.

The case is the most noted that has come up since the passage of the Vonderlehr segregation ordinance, and is attracting city-wide attention. The congregtion of Immanuel Baptist Church is anxious to dispose of the property and occupy another church in the western part of the city, but property-owners and white residents in the vicinity are bitterly opposing the transfer.

WILL GRANT HEARING TO ALL PARTIES.

It was expected that as soon as the new trustees were appointed, these would apply to the City Circuit Court for an order authorizing them to sell the property. The order appointing them was entered September 5, but no move to this end has as yet been made. Since entering the order appointing the trustees, Judge Scott has given notice that no order for the sale of the property to the Negro congregation will be made by him before a full hearing from the protestants.

An interesting by-product of the controversy is an ordinance introduced in the Common Council on September 8, by Councilman Jones, of Madison Ward, which seeks to amend the segregation law in such a manner as would prevent the use of the church as a colored house of worship in the event that the sale takes place.

Immanuel Baptist Church is located on the northeast corner of Leigh and Fifth Streets, and faces Leigh Street. The Fifth Street block, between Leigh and Jackson is white exclusively. The Fifth Street block between Jackson and Duval streets. is colored exclusively. Jackson St. however, enters, but does not intersect Leigh street, and a strict reading of the segregation law, it is believed, would hold the entire stretch on Fifth street, between Leigh and Duval streets, to be one single continuous block between parallel Sts.

Thus considered, the Fifth street block between Leigh and Duval streets would contain colored residents in the majority. It would only be necessary, then. to change the entrance of Immanuel Baptist Church to Fifth Street to make it front on a block which, under the segregation ordinance, would fulfill the requirements for colored residence or occupation.

The amendment sought by Councilman Jones would hold a street entering, but not intersecting another street to be of the same effect as an intersecting street. If this amendment is adopted, Jackson St. would be regarded by the segregation law as intersecting Fifth street, and the Fifth street block, between Leigh and Jackson streets, upon which Immanuel Church is located, would then be regarded as a block between parallel streets, in which a majority of the residents are white.

The measure will come up before the Ordinance Committee at its meeting next Thursday night. Its passage would effectively bar the use of Immanuel Church as a colored house of worship, even should an order be secured from the City Circuit Court authorizing its sale to the colored congregation.

The Richmond Planet

The colored people of Louisville are still working to defeat the proposed segregation ordinance that is soon to come before the general council in the near future. The N. A. A. C. P. has taken the lead in this matter and has appointed a committee to draft a letter to be sent to the representative white people of the city to create sentiment against the act. A committee also is appointed to confer with the Board of Trade, Commercial (white). Another committee, too, was appointed to visit the White Minister's Alliance to solicit their aid in this great battle for the colored man's rights to live in perfect peace and liberty as is guaranteed him by the bill of rights of the State of Kentucky and the 13th, 14th and 15th amendments to the constitution of the United States of America. The manly stand taken by the colored people in this city against all forms of discrimination as is practiced against them is to be commended. If we will only stick together as we have started out without anyone else breaking away from the already formulated plans, we are assured of victory. The [illegible] triumph.

Segregation - 1914

(See also under Agriculture, Social Conditions, etc.)

SEGREGATION ORDINANCE IS HELD VALID BY COURT

Judge E. H. Wells Pronounces Richmond Law Regulation in Interest of Public Order.

Richmond's segregation ordinance is declared to be a valid and lawful regulation in the interest of public order in an opinion announced yesterday by Judge Ernest H. Wells, of Hustings Court, Part II. The enforcement of the ordinance is held by Judge Wells to be a legitimate exercise of the police power vested in municipalities by the State Constitution.

The ruling of Judge Wells is regarded as of the first importance. For more than a year the Vondelehr segregation ordinance has been the subject of attack in the Hustings Court, where seven test cases have been pending, in which persons sought relief from Police Court fines imposed for violations of the act.

TO ENTER FORMAL ORDER UPHOLDING ORDINANCE.

In announcing his decision as to the validity of the ordinance Judge Wells decides against Mary Hopkins, David Hooper, E. W. Henry, Delia Austin, Amedeo Toni, Betty Christian and Mary A. Hitchins—all appellants from the decision of the Police Court, where they have been fined for violating the segregation act. Judge Wells said yesterday that he will shortly enter a formal order upholding the ordinance.

The cases enumerated came to trial in the Hustings Court, but Judge Wells, of Hustings Court, Part II, was called in to preside. Judge Richardson, as Mayor of the city when the ordinance was passed, approved it by giving it his signature, and held it to be improper for him to preside over the trial of cases involving its violation. Attorneys have argued the cases at length before Judge Wells, who has had the matter under advisement for several months.

NEGROES CANNOT LIVS WHERE MAJORITY IS WHITE.

The Richmond segregation ordinance makes it unlawful for a colored person to take up residence in a block in which the majority of the residents are white. In like manner it forbids white persons from residing in a block in which the majority of the residents are colored. The same inhibition applies to places of public assembly.

The law has been in the City Code for about three years. Several persons have been arrested for violations and fined in the Police Court. In each case the persons so fined appealed to the Hustings Court. It was recognized that the disposition made of these appeals by the Hustings Court would have an important bearing upon the cause when it is brought before the State Supreme Court.

Judge Wells is the second judge in Virginia to uphold the ordinance. About two years ago Judge Chichester, of the Hanover County Circuit Court, handed down an opinion in which he upheld the validity of the Ashland segregation law, which is practically a verbatim copy of the Richmond ordinance. The test case in which the Ashland law was attacked has been taken to the State Supreme Court of Appeals, where it will come up for argument next winter.

EXERCISING POWER FOR GOOD OF COMMUNITY.

In his oral opinion yesterday Judge Wells upheld the position taken by Judge Chichester, and agreed with him that in enforcing a segregation law like the one under consideration, a municipality was exercising a legitimate police power for the general good of the community.

"I regard the law as thoroughly impartial and nondiscriminatory," said Judge Wells. 'It imposes the same restrictions on both races, and cannot, therefore, be claimed to violate the Constitution's provision guaranteeing every person freedom from discrimination on account of race It violated neither the State Constitution nor the Constitution of the United States."

CITY ATTORNEY POLLARD DEFENDER OF ORDINANCE.

At the office of the City Attorney, the decision of Judge Wells was received with aproval. Both City Attorney Pollard and Assistant City Attorney Anderson have followed the proceedings, and appeared before the Hustings Court in defense of the ordinance.

With the weight of two judicial opinions behind it, the Richmond law bids fair to stand the test of the highest courts. It is recognized as the most efficient law of its kind that has yet been drawn, and applications for copies of the ordinance have been received from a number of Southern cities. If it is upheld by the Supreme Court, it will probably be copied by every city in which race segregation appears desirable.

The decision of Judge Wells is of particular significance at this time, because of the attempt of a white congregation to dispose of its church property, located at Fifth and Leigh Streets, to a colored congregation. White residents in the vicinity have filed a vigorous protest against the proposed sale and an effort is being made to amend the segregation ordinance to remedy an omission, in order to bar the use of the church as a colored house of worship, if the sale is effected.—Richmond, (Va.) Times-Dispatch, September 18, 1914

Segregation Ordinance For Birmingham

PREPARED BY CITY ATTORNEY BOYD AT INSTANCE OF PRESIDENT GEO. B. WARD—MODELED AFTER LOUISVILLE LAW.

Whites and Blacks Separated

Provided in Law Which Is Likely to Pass—Held Up Until Next Tuesday.

An act to segregate the people of Birmingham in residence districts according to whether they are white or colored has been prepared by City Attorney Romaine Boyd, and according to announcement will be introduced at the next session of the City Commission. The indications are that the segregation act will pass, as two of the Commissioners have already spoken in favor of it, one of whom, it is said, will introduce the bill.

The act is modeled after the one recently passed in Louisville, Ky., and was drafted by the City Attorney at the instance, it is said, of President George B. Ward. It appears now that conditions will remain just as they are at present, according to the text of the bill; that is to say, where there are Negroes and white people living in the same block, the race in the minority will not be compelled to move, but no blocks now harboring all white or all Negro people will be allowed henceforth to become part one and part another.

The preamble of the ordinance prepared by Mr. Boyd declares that it is to "Prevent ill feeling between the white and colored races in the city of Birmingham and to preserve the public peace and promote the general welfare by making reasonable provisions, requiring as far as possible the use of separate blocks for residences or places of abode by white and colored people respectively."

The act makes it unlawful for any colored person to move into and occupy as a residence or place of abode any house not now occupied by colored persons, upon any block upon which a greater number of houses are occupied by white people than colored people. In the ordinance the word "block" means both sides of a street between intersecting streets or avenues. As usual colored servants are excepted from the provisions of the act. The act specifically states that existing conditions shall not be interfered with by the passage of the act.

Any person intending to build or erect for himself, or for some one else, as agent, any building to be used as a residence upon property situated upon a block on which there are no buildings used as a residence must declare in his application for a permit, whether the building is to be used for white people or Negroes. His application must be published in a daily paper at his expense, and if protest is made within a certain time by more than half the people or rather by people owning more than half the block, he can not build the house for the purpose he may desire.

Among the Negroes the opposition to the segregation act is rather pronounced. There are those who declare that it is but a slap at the race, for no matter how fair the ordinance sounds in its attempt to apply equally to both white and colored people, they have no faith in its impartial enforcement. They point as proof to the enforcement of the separate car regulations on the street cars, where Negroes are given such scant accommodations, and white men are permitted to use the Negro entrances at will.

Others declare that ultimately it will mean the relegating of Negroes, who have to rent to the low places, the unsanitary districts, and that no street improvements, lights, water or sewerage will be ever placed in Negro communities. They likewise maintain that while under existing conditions they are powerless to prevent such discrimination, certainly in face of the fact that two of the Commissioners are said to be already committed to the act, they do believe in protesting against the act, and intimate that it will be fought out in the courts.

The act was to have been passed at the meeting of the Commission Tuesday afternoon, but was passed over and will probably come up at the next meeting Tuesday, July 14th.

UNBEARABLE CONDITIONS.

Is it possible that the well-meaning white people of this community who profess to be interested in the progress and success of our people, have no influence to stop this constant agitation now going on against one of the kindliest races of people on the face of the globe? It seems to us to be a case of "adding insult to injury." Our people have been bereft of practically all of their political rights and as a result, they have become a veritable political tin-can to the tail of all of the political parties.

These humble colored people with every sign of this chracteristic humility are disposed to suffer in silence and not even to voice a protest. With every branch of the government in the hands of the white people of the Commonwealth, this persecution still goes on. With colored people in practically every white family that can afford the luxury, sleeping in the nurseries and in the attics of white people's houses, the cry of segregation is heard in the land.

The colored person as a servant can have free access to any residence or business place in Virginia. As an independent citizen, he is treated as a leper. Is there no way for our Southern white friends to put an end to all of this? The liquor question is now being agitated and the issue will soon be decided. In order to prejudice some few of the white voters, the cry is being made that Negro men are being placed in a position where they can assist the saloon interests.

This is being done too in the face

of the fact that the only organized political body that we know to exist in Richmond among colored people for this fight is led by prominent colored ministers, who have been for months conducting one of the most energetic political contests in behalf of the dry interests ever launched in this State. Embraced in the membership are some of the most responsible and influential of our colored citizens. Will this species of misrepresentation never cease?

Not satisfied with this, these same Negro-hating interests have held up the sale of the Immanuel Baptist Church as an evidence of the colored people's desire to encroach upon the rights and privileges of their white neighbors. As a matter of fact, this church is located on Fifth and Leigh streets and within a stone's throw may be found a colored population too dense to enumerate. White people have removed to the West End, Ginter Park and other suburban villages and the colored people have either purchased or leased their forsaken residences.

This has been taken as the basis for another howl against the poor colored folks. There are residences here owned by both white and colored people, which places are on the line of racial demarcation and they are vacant because of these surprising conditions entailing a loss upon their owners from the fact that desirable tenants are barred therefrom.

The most flagrant case that has come to our attention is that of George W. Lewis, Esq., a highly respected Chancery attorney, who purchased a house and lot at 613 N. Fifth street and moved therein. In his immediate vicinity are other colored tenants and owners. Race prejudice was in evidence and he was arrested charged with violating the segregation law. He was discharged by Police Justice John J. Crutchfield after this humiliation.

As a matter of fact, Mr. D. C. O'Flaherty, a white attorney, who was similarly arrested for not placing his car ticket in one of the "pay as you enter" car boxes was accorded damages to the amount of five hundred dollars by Judge Crump of the Law and Equity Court of this city and the street car company will be required to pay the money.

George W. Lewis, Esq. was given "a clean bill," so to speak, but he has not heard a word about his five hundred dollars and he will not live long enough to hear about it. It seems that we have not enough cohesive power or money to protect ourselves and we are asking as a matter of charity, if we cannot find enough fair play in the Southern white man in these parts to protect us.

Even so staid and reputable a newspaper as the Richmond, Va. Times-Dispatch joined in the clamor for separate waiting rooms at the Main Street Station and the Richmond Va. City Council passed a racial resolution demanding the same thing. All of this tends to raise racial antagonism on the part of the white people against the colored people and racial antagonism on the part of the colored people against

Personally, all of our manhood and race pride seem to have "petered out." Each fellow only winces when he himself is struck and seems to be well content to "let well enough alone" when the injury is to the other fellow.

To our mind, this condition has approached a crisis and some positive action should be taken. Committees have gone to some of ouf governmental heads and the result has not been gratifying, due primarily to the fact that we must rely on sympathy and we have not the political power to enforce our own demands.

For this reason, we are making a direct plea to the good white folks, with a hope that it will awaken the feeling of either pride or shame in the good colored ones. We should continue to send delegations to the "powers that be" and protest against these unjust conditions. It may be that God, who is all powerful will assist us in softening up these stony hearts and accord us fair-play or return to us the ballot with which we shall be in a position to enforce our demands.

We are asking only simple justice. When a citizen cannot control his own property, when he pays taxes and is denied the protection of the government, then the line between freedom and slavery is only imaginary for serfdom and tyranny are the twin evils from which we suffer.

It is time for a change. It should take place right now. What do you say, good white folks? What shall we do about it now, good colored ones?

NEIGHBORS FIGHT SALE OF CHURCH TO NEGROES.

Case Is Set For Hearing Before Judge Scott in City Circuit Court To-Day, but May Not Be Reached —Oppose Purchase of Uptown Property.

(Richmond, Va. Times Dispatch, Nov. 3rd. 1914.

In a statement concerning the proposed sale of Immanuel Baptist Church to negroes, issued last night by a committee styling themselves the Citizens' Protective Committee, it is asserted that a house-to-house canvass of the homes on Leigh Street between Fourth and Fifth Streets, showed every house on the block to be occupied by white persons and all of them owned by whites with one exception. This canvass was made in July, after a number of representative citizens had appeared before the Ordinance Committee of the Council and argued the case, with the result that the committee changed its decision given in favor of overriding the segregation ordinance, and is said to be true at the present time.

The statement issued last night characterizes as entirely wrong the statements made some time ago, in which it is said that the neighborhood had become a colored one. The committee holds that there has been but little change in the vicinity within the last ten years, that it has always been a white neighborhood and that the location of the high school, the former Capitol of the Confederacy, the Medical College, an orphanage and other buildings of public interest, as well as the presence of many business men and women, students and professional workers within its boundaries is sufficient to warrant the enforcement of the segregation ordinance and to prevent the sale of the church property to negroes.

SAY NEGROES WOULD PAY MORE THAN WHITES.

"The trustees would sell to negroes because negroes will pay more than white purchasers. To gain a few more dollars, the trustees are willing to cause the sacrifice of hundreds of thousands of dollars' worth of private and public property," is a direct statement made by the committee last night. The statement continues by saying that this is one of the more convenient sections of the city, that property here is valuable and that rents are better than in the West End. It says the entire section is aroused over the matter, and that white residents and property owners are convinced that it is they, and not the church trustees, who are entitled to the sympathy of the city and to the protection of the law.

The committee reported last night that the Immanuel Church was in a most prosperous condition at present, in spite of reports to the contrary. The financial report, made during the summer, showed the collections to be in excess of the expenses, according to last night's statement, which quotes the pastor as expressing his pleasure at the enthusiasm with which the winter work has been started.

OPPOSE PURCHASE OF UPTOWN PROPERTY.

On the other hand, it is claimed that if Immanuel is sold and Calvary Baptist Church is purchased, the indebtedness of that church will be more than doubled. It is pointed out that to the cost of purchasing that church will be added that of furnishing it; that it is situated within half a dozen blocks of four Baptist churches already established and flourishing, and that the change in the church location would leave many members without a convenient place of worship. Many of these members are old and infirm, it is said, and several are credited with saying they would prefer seeing the church in ashes rather than sold to negroes and the membership moved far uptown.

The case is scheduled to come before the City Circuit Court to-day, on application of the board of trustees to permit the sale of the church property to negroes. It is said, however, that there is some doubt as to whether it will be reached to-day.

The Citizens' Protective Committee, which gave out the statement last night, is composed of the following: J. P. Richardson, F. J. Mahoney, M. Salomonsky, Joseph E. Folkes, W. T. Woolfolk and A. L. Vonderlehr.

The case has been postponed until Nov. 10, 1914.

The Revision Committee, of the City Council to which the proposed amended Segregation Ordinance was referred for consideration before presenting it to the City Council, held a public meeting to hear arguments for and against the proposed ordinance, in the council chamber on Wednesday, March 18th, 1914, at 3 o'clock in the afternoon. Interest in the proposed measure has been wide spread, as nothing so radical has been attempted in the way of municipal legislation ever before in the history of this city.

City Attorney Clayton Beckley stated the purpose of the measure, which was read to the crowd assembled, after which it was turned over to the public for discussion. The Revision Committee stating that the purpose of the meeting was to gain information as to whether such a measure was wanted in the city or not.

Patrick Savage, a local white lawyer, who makes most of his money off cases representing Negroes, was the principal speaker to support the measure, and he was assisted in his advocacy of the adoption of the measure by a Mr. Dowling, and several other speeches were made on the affirmative side of the question.

The negative side was ably represented by such notable colored men as Hon. Wm. H. Steward, editor of the American Baptist; Rev. C. H. Parrish, of the Calvary Baptist Church; Rev. C. E. Allen, of the Knox Presbyterian Church; Lawyer N. R. Harper, and Prof. A. E. Mezek. Mr. J. D. Wright (white), of the Real Estate Exchange, also spoke against the adoption of the measure, and was supported by many other white men present.

Many questions were addressed to the speaker from both sides, and the general impression seemed to be that the Negative side had made a very creditable showing. Whether the Revision Committee will report the measure favorably or not is now a matter of pure conjecture, as they gave no indication one way or another.

SEGREGATION MATTER BEFORE CITY BOARD

Complaints Made by Citizens of South Greensboro—Investigation to be Made by Attorney Cooke.

The city commissioners were brought face to face yesterday afternoon with the segregation problem when citizens of South Greensboro made a protest against the occupation by negroes of the late Dr. Washburn residence, corner Gorrell and Martin streets. Attorney G. S. Ferguson represented the petitioners, a dozen in number.

The city was asked to pass an ordinance which, in the general understanding of it, would make provision for the segregation of the races. It is probable that the matter may be concluded without the passage of the ordinance, but regarding the subject as one that may have to be dealt with eventually the commissioners have asked for an investigation.

By a vote of the board yesterday City Attorney A. Wayland Cooke was asked to secure information for the board that the members may know the rights of the municipality in this respect and may act intelligently within the law. The scope of the information wanted includes the manner in which other cities have applied segregation rules.

Appreciating the fact that the question is one that must be dealt with eventually the commissioners wish to make a thorough investigation of the subject before taking action.

Segregation - 1914

(See also under Agriculture, Social Conditions, etc.

VOTES TO SELL CHURCH TO NEGRO CONGREGATION.

The Baltimore Sun
11/28/14

Negroes Need Room to Expand, Says Pastor—Church United in its Plans, and Opposition Comes From Surrounding Property Owners.

By a recorded vote of 134 to 2 the congregation of Immanuel Baptist Church, Fifth and Leigh Streets last night voted to sell the lot and building, and it remains now only for the City Circuit Court to take the evidence and affirm the sale, and so settle a dispute which has long agitated property holders in the neighborhood. The property has been sold, so far as the congregation is concerned, to Leigh Street Methodist Church, colored, and the congregation of Immanuel Church has bought the old site of Calvary Baptist Church, at Pine and Grace Streets. where it expects to move just so soon as the matter is adjudicated by the court and the final details of bargain and sale are settled.

The meeting of the congregation of Immanuel Church was presided over by Colonel Eugene C. Massie, who was appointed commissioner by Judge R. Carter Scott, of the City Circuit Court, and was in the nature of a court procedure.

ASCERTAINS WISHES OF CONGREGATION.

Colonel Massie read a preliminary statement, in which he said that the meeting had been called by order of the court to ascertain the wishes of the members of the congregation, and that only members were entitled to vote. Ushers were appointed to see that only church members and attorneys representing the two sides were present, and if outsiders came in the ushers were instructed to inform Colonel Massie. Then the question was put, and a rising vote was taken. The vote was recorded, and was verified by Thomas C. Diggs, attorney for the trustees of the church, and by Messrs. Page & Leary, attorneys for the protestants. Colonel Massie will report to Judge Scott today, and it is expected that the sale will be confirmed within the next ten days.

The proceedings were without argument or discussion, and they were said to have been absolutely harmonious, the congregation voting on the question nearly as a whole. After the quasi-court procedure, Rev. William Thomas Hall, pastor, offered prayer, and the congregation sang "Blest Be the Tie That Binds." An Oyster supper was served afterwards in the Sunday school rooms, and nearly the whole congregation remained.

HAS AGITATED NEIGHBORHOOD FOR SEVERAL MONTHS.

The question as to whether the church lot and building should be sold to a colored congregation has agitated the neighborhood since last July, and in October the case was brought into court by protestants, who stated that a majority of the congregation had not been notified of the business meetings in which the vote favorable to the sale was taken, and who petitioned the court to order that the church records and rolls be opened to them. It was said at the time, and the statement was iterated by Mr. Hall, the pastor, last night, that opposition came from property-holders in the neighborhood who were not members of the church. Opposition has been based on the single fact that the church was sold to a colored congregation, the presence of which, it is feared, will depreciate real estate values in the vicinity.

"But," according to Mr. Hall, "there has never been any division in the church, and sentiment in favor of selling and moving to another location is practically solid. The church has voted in favor of selling in three previous meetings. In addition, all save twenty-five members of the congregation resident in the city signed a petition asking that the property be sold. The meeting tonight was advertised in the papers, and personal letters were mailed to every family represented in the congregation."

Mr. Hall said further that nonmembers have visited and telephoned to the church members, asking them to oppose the sale, but no pressure in favor of the sale, said Mr. Hall, was brought to bear on the congregation.

NEGROES NEED SPACE IN WHICH TO DEVELOP

"The step was made necessary," said Mr. Hall, "because Negroes are encroaching upon us, and it is very evident that they will soon fill up the community. The condition of the Negro in this city is as bad as that of the immigrants in New York, and I believe that they should have a proper place in which to live and grow. I regret that this situation has come about, but we bear no animosity and would have borne none had the result been different."

There is said to be no legal barrier to the sale of the property to a colored congregation if the Circuit Court approves the action taken by the majority of the membership. Whether or no the colored congregation making the purchase can use the building for purposes of worship is a question on which the authorities differ. The City Council recently adopted an amendment to the segregation ordinance designed to strengthen the hands of the white people in this particular matter, the amendment being to the effect that a street which enters, but does not intersect, should be considered as an intersecting street for purposes of determining whether the majority living on the block are white or colored.

The Leigh Street block, on which the church fronts, is white, although it has been stated that one or more of the lots are owned by colored people. The Fifth Street block is colored up to an intersecting street and white in the immediate vicinity of the church.

SEGREGATION MADE TO PAY

The Afro-American
4-24-14

Colonel Midniget Tells How Colored People of Miami, Fla., Got The Best of a Bad Deal

Thomasville, Ga.—I guess you think I am staying around Georgia and Florida like Grant stayed around Richmond but one more letter from Georgia and will be away from this part of the world and I am now going to ask you to send all mail you may have for me to 628 N. Eutaw street Baltimore Md. I have promised to deliver some talks up that way and those who desire to have me, will let me know.

Well, as I near the grave, I can see here and there the work I could have done if the white folks had not kept me down as a slave. They tried all in their power to keep a book out of my hand, and I am sorry to say that they succeeded in doing so. When I look back in the days of slavery and see how our boys and girls were deprived of the opportunity of having their minds trained and see what they have today "I join with one of old and say, "The Lord hath done great things for us whereof we are glad." So many of our young people do not take advantage of the opportunities. With the school room thrown wide open to the young people of today, and they can get the same kind, and just as much education as the white boys and girls, yet they are neglecting it. I wish that they would wake up. The men and women who are making good in the world of thought are those who have figured in the school room. I am not going to name any particular cases, but I am constantly seeing something to make me shout right out on the street.

One week from now, you will see our people shine. Some of them will take a whole year's work and put it in an Easter frock, just to make a show, and if they should get sick, they would have to take up collection to buy medicine. Some young men will have in finer suits than the richest of men, and yet if they should die their bank account would not bury them, for all they have is invested in clothes. These are unfortunate things to us as a people. Nobody respects a pauper, a beggar or the like. Just say a man is a scholar, with wealth and the world seeks to know him, and the doors fly open at his touch, but say he is a beggar and the door is closed in his face. Such is life in this world. He who would be respected must first respect himself.

Perhaps you want to know where I have been and what I have been doing since I wrote to you last. Well I have been busy and trying to do some little good in my feeble way, because I can not go at it on a larger intellectual scale, because life is so short.

Reaching Miami, the Rev. Dr. J. T. Brown, received me with open arms. Dr. Brown is one of the leading preachers in the Baptist Church, and he is a man of some thought and depth. He is just a great man and believe me when I tell you he is doing some good in this part of the world. He came here about two years ago with a church holding 83 members, and now they have a membership of 240 and still they increase. Then Dr. Brown has been most prominent in things that meant the elevation of the race. This is one of the segregated towns, and it is strictly carried out. They placed the Negro in his part of the town, and then the white man had his stores right in the midst of them. Dr. Brown declared that it was wrong.

MAKING SEGREGATION PAY.

Now you want to know what Dr. Brown did? He preached and prayed against this thing, and I believe in my soul he cussed against it, until finally the people began to withdraw their patronage from the white man's store in the segregated district. Failure after failure followed. Soon it was found necessary for white people to withdraw, and some of them who had large stores, just placed their business in the hands of our people.

You will find a large five and ten cents store in the place, and all the clerks and the manager belongs to our race, while the store is owned by a white man but, he does not attempt to run it himself. There is a large store, large groceries, and other places with all our people in charge, and they belong to men of the other race but they must make terms with us or fail.

In this case segregation has made many places for our people. It is strictly carried out. I fear that the white man may himself get tired of this and wipe out this segregation. He will get tired of holding a business house with all clerks from my race. He is going to kill the law or kill something else. The white man is a dollar chaser, and nothing must get between him and his dollars down here in the South.

Dr. J. T. Brown has many friends. He is just a good preacher and is building his people up in a hurry. I had the pleasure of getting hold of string beans which I sent to my private secretary. Met Lieut. R. E. Toomey from Washington, D. C.

He is a lawyer down in Florida and I am told that he is doing a great work. He wanted to have a banquet for me, but found that I could not remain over the second night to enjoy it.

Bright and early the next morn-

ing, I was up and ready for Jacksonville, and from there to Fernendina. This is a great big land, and full of people and inspiration for the world. I was the guest of Rev. Butler, who used to pastor the Queen Street Baptist Church in Norfolk, Va. He was also at Providence, R. I., at one time. He had out the people at night that I could make a few remarks to them. Returning to Jacksonville, I had the pleasure of calling at the place of one of the busiest men in this country, Charles H. Anderson, treasurer of the National Negro Business League, and who is the leading fish and oyster man in the city. He supplies all the leading hotels with fish and oysters, and then the leading people of the other race seek to get fish and oysters, and shrimps, and other things that come out of the water, from "Charley." He is a man. Then this little black man is a private banker and has a first class bank. He had to come from the gutter so to speak, and now he ranks with the great men of the age. He told in an address, how Prof. N. W. Collier, president of the Florida Baptist College, from which he was graduated, used to make him cut wood by the cord, and scrub the great big halls as punishment, and how he thanks him today. He shows what the Negro boy can do if he will only take time and prepare.

Ralph W. Tyler, organizer of the National Negro Business League was on hand, and he delivered an address, and they gave him a banquet. I wish you could have been there to have seen this for yourself. Since you were not there, I will not be able to tell you myself.

Rev. John E. Ford, claimed some of my attention. He is another busy man, and he is doing a great work in Bethel Institutional Church. It is a regular Baptist church, and then they have a school connected with the church—in fact you can learn almost anything there that you can learn in a college, including shorthand.

I am going to attend the meeting of the Financial Board of the A. M. E. Church, also the Church Extension Board and perhaps the Foreign Mission Board, yet I am not prepared to say.

WHY WORRY ABOUT SEGREGATION?

DENNIS S. THOMPSON

Since the meeting of the National Negro Business League in Muskogee last summer, occasioned by the speech of Booker T. Washington, to the delegates of that body to cease fighting segregation measures, the Negro press has in some parts of the country been somewhat bitter in their denunciation of Mr. Washington and his doctrine.

It would seem from reading some of these scatching comments on Mr Washington's speech that in the majority of cases some misconstruction has been placed on his real meaning in the matter.

There is no doubt but that there are many intelligent people throughout the country that would profit through the advice of Booker T. Washington, if they would work out the plans that he outlines.

When Booker T. Washington advised the delegates to the Negro Business League to "stop fighting segregation laws, and get more property and more sense," it was mighty sound doctrine, a doctrine that I do not think that anyone of intelligence could scarcely be offended at. Too many of us are too quick to take offense at the right thing where, if in many instances we would look into and thoroughly analyze the question presented, we would be greatly benefitted thereby and be enabled to speak the good word to some one else.

The matter of a people securing their rights is something that every man and woman of the right thought will commend, but when we come to view the thing from a business standpoint, is there not many ways in which we can improve our condition other than by fighting?

I believe if we look around as we can find every day, in almost every community, some step upwar that may be gained through mediums other than aggressiveness.

It is good and well to assume the offensive in the right thing, but too many of us are too willing to fight the wrong thing; if we could get it into our minds to fight the things that are doing us the greatest injury we would have little time to criticize Booker T. Washington. The Negroes in the large cities who have comfortable, palatial homes did not secure them through constant warring with the white people, but through industriousness, thrift and good common sense. It is true that in some cities and different parts of the country the progressive Negro has met with some opposition, on the part of the white people, but I believe this trouble is easily eradicated when the whites see that the Negro is all right and means business.

In almost every city there are districts that have a large Negro population; these districts I can say here in the Middle West was not necessarily forced upon the Negro, but the Negro has forced himself upon the district, because he likes to live there.

In another quarter of the city you may find another type, the intelligent Negro, who has acquired property, wealth and a high standing in the world, who in many instances has trouble residing in a white neighborhood, because the whites are afraid the other class of Negroes will try to work their way into their midst.

In the first case we must notice that in these populous districts just a few years back, the Negro could have acquired at a reasonable figure the greater portion of the property which he is paying rent on now, but he did not have that insight into the future possibilities of the country that the white man had.

The thought that Booker T. Washington advances is very timely, "to quit thinking of the parts of the cities that can't be lived in, but begin to beautify the parts that can be lived in."

This will apply to many of us, both in the country and the cities; it is advice that we all should heed and endeavor to profit thereby.

There is more progress to be made in fighting immorality than segregation; if in these objectionable districts three Negroes out of every ten would put half that they spend with the saloons into soap and scrub brushes, into paint and paint brushes, we would soon see a new order of things.

Let us clean up and beautify the places where we live before wanting to go where some one else has cleaned up.

Let us carry more buckets of paint, and fewer buckets of beer; let us plant flowers and beautify our lawns, our back yards; let us read and study the plans of others who are successful, and I believe we will have less fighting to do. Therre ae many communities that would be fine places to live in if they were cleaned up; houses painted, fences built, sidewalks laid, and many other improvements that could be made with the nickels that go annually into the "rat-holes."

The white people will continue to segregate the races in certain districts; the best thing for the Negro to do is to continue to improve his condition in every possible way. The best course to purrsue is to do that which is right at all times. Every person knows, and must admit, that right will prevail; it may be slow sometimes but in the end it will predominate.

The great fight now should be for a higher morality; there will be lots of good places in the cities to live in if the money given to the saloons were spent to improve the homes and to educate and uplift the unfortunate.

But it must be done through the Christians, as no great good can be accomplished unless it be actuated by the spirit of God. The worldly people are always busy concocting and carrying out their plans, which the Christians can not overcome until they become more active in their dealing with the things that are promoting vice on every hand.

Los Angeles, Cal.
Times
AUG 25 1914

NO "JIM CROW" DISTRICT HERE.

NEGRO UNDERTAKERS HAVE SAME RIGHTS AS WHITE.

Council Committee Emphatically Refuses to Recommend Shutting Out Colored Firm from Zone Open to This Class of Business and Making Separate Place for Them.

Los Angeles has no "Jim Crow" law to apply to business establishments. A negro business man has the same privilege of establishing his concern in any legal location, so far as the city itself is concerned, as has the white man. This principle has just received emphatic enunciation by the Public Welfare Committee of the City Council.

It's all about a negro undertaking establishment. And, as is often the case, there is much feeling over the subject among property owners. They declare the affair is not yet settled and it is probable that a petition in a new form will go before the Council in their efforts to secure a change in conditions.

Smith & Williams, both negroes, after long efforts, secured a location for their undertaking establishment at No. 654 San Fernando street. The location was not desirable, and they finally secured a location at Sixteenth and Main streets, and on Tuesday of last week the Health Commissioner granted a transfer to the new location, which is within undertaking zone No. 1. The undertakers, however, have not yet formally taken out their permit for the transfer.

Yesterday a delegation of property owners in the block, headed by Gilbert S. Wright, appeared before the Public Welfare Committee of the Council to make vigorous protest against the location of a negro undertaking establishment there. They alleged that it would deteriorate the price of property and rentals, and asked that negroes be prohibited from locating such concerns in the block. The protest was signed by owners of all but six lots in the block. These could not be found.

Members of the Council Committee took the stand that it is utterly impossible for them to discriminate against the negro by ruling him out of a zone that has been set aside for a certain class of business, and they further denied the request of the petitioners that a district for negro undertakers be created in the neighborhood of Tennessee street or some other place where negroes have residence districts.

"Never in the world would I consent to shutting a man out of a district open for business simply because of the fact that he is a negro," declared Chairman Wheeler. "We take the negro's taxes and we cannot discriminate against him, as representatives of the city of Los Angeles. We are here to serve all of the people. We also have no right to set aside any certain place where the negro can do business and bar him from other localities."

The property owners who are protesting now propose to present a petition asking that this block be exempted from the undertaking zone.

In connection with this discussion, the difficulty which undertakers find in securing locations was mentioned, and Councilman Langdon advocated the plan proposed by former Councilman Reed when he was a member of the Council—that of making undertaking zones around the various cemeteries, and giving undertakers a certain time limit within which to remove to such new locations. This plan is in successful operation in certain German cities.

KENTUCKY NEWS.

(By Al. A. Andrews.)

Louisville, Ky., August 3.

A committee from the National Association for the Advancement o Colored People (local branch) visited the Baptist Ministers' Meeting las week with the request that all loca colored churches set aside Sunday August 9, as "Segregation Day," a which time it is proposed to have al the colored ministers deliver a sermon on the "Evils of the Recent Segregation Ordinance" and to raise amounts to aid the National Association in prosecuting its fight to have the measure declared invalid. The suggestion of the committee was readily accepted and preparations are under way to make that day a notable one Messrs. Clayton B. Blakey (white) and Al. A. Andrews (colored) are the attorneys chosen by the National Association to test the ordinance i court, and they are busy preparing case to be filed within the next f days.

Miss Bessie Shippen, of Wash

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Segregation – 1914
(See also under Agriculture, Social Conditions, etc.)

PROPERTY DEPRECIATION.

Chicago Defender 3-21-14.

NEW YORK PROPERTY OWNERS, especially those whose holdings are in Harlem, are getting together in an effort to devise means to keep their property from decreasing in value due to the great influx of Afro-Americans. It is true that in certain sections the white people have given up their beautiful apartment buildings to their darker brother, not because they loved their own people less, but because they loved this said darker brother's money more, for it was more and considerably more, he had to pay to occupy the same quarters; and that, too, in many instances, without cleaning and repairs. Just how these owners figure is hard to conceive. Property located in a good neighborhood has little chance of decreasing in value if it is cared for properly, whether the tenant be white or black. But here is what usually happens: An owner, finding that he cannot keep his building filled with white tenants, or through his indiscretion the building filled with undesirables, puts up a notice that hereafter it will be rented to "respectable" colored tenants. The apartments are desirable from one point of view, at least, so they are quickly taken. At the old rentals? Never! Ten, and more often 20, per cent is added to lend color to the transaction. It always costs more to be out of harmony with things. An American traveling through Germany or France pays more for the things he gets because not being able to speak the tongue he is considered legitimate prey. So with the races, though we are ten million strong, we are in the minority by eighty or ninety million, and in this day and time the minority seldom rule. Unless we are able to buy our own homes we must take what is offered us and at whatever price. The right or wrong of it or whether it is just or unjust, matters little; it is a condition. It isn't convenient for everyone to buy a home, and the prices are so high especially in big cities like New York or Chicago, that would-be purchasers are frightened away. We would suggest to the New York property owners who are fearful that their properties depreciate in value, that if they spend as much money in the upkeep of their holdings occupied by Afro-Americans as they did when their own had possession, they will have little to fear on that score

STILL OPPOSING US.

The Richmond Planet 10/17/14

Mrs. Alice M. Burroughs, Mrs. S. S. Ellett, Mrs. E. R. Hill and Mrs. Lillie Propst are named as the plaintiffs in a bill filed in the City Circuit Court to prevent the confirmation of the sale already made by the Immanuel Baptist Church to the Leigh Street Methodist Episcopal Church. They state plainly that their objection is based upon the sale of the church structure to colored people, which people are guaranteed their civil and political rights of citizenship under the law. When it is remembered that this bill is presented to a jurist, of the old Virginia type, "to the manner born," the controversy is all the more interesting.

Judge R. Carter Scott and his late lamented father made a reputation in this state for equal and exact justice to all men that will shine brightly through the coming ages. He is now being asked to decide a case not upon the law and the facts, but upon race prejudice. There is another amusing phase, in order to save certain property owners from what they regard as a certain depreciation of their property the law must be disregarded and property rights endangered. As a matter of fact the sale of the Immanuel Baptist Church will increase the value of property, for it is a fact that colored people pay more money for old property formerly occupied by white people than the white people will pay themselves.

It is also very amusing to note that the congregation of Immanuel Baptist Church is anxious to get away from their colored neighbors, who are already in close proximity to them and these ladies are anxious to hold them there and yet are not willing to contribute to the loss that these people will sustain as a result of the overturning of the contract. So far as the colored population in the neighborhood of Fifth and Leigh street are concerned, they are perfectly willing to have the white congregation on that corner. They have been model Christians in their church worship and have made many friends among the better class of colored people.

It seems too that they have become equally popular among some of the white people, who have gone so far as to institute court proceedings to prevent their removal. Either way the colored population have need to be congratulated. When we inspect the beautiful suburbs of Richmond, where white people are provided with cosy homes, we smile at the attempt of these people to stop the natural growth of a part of the city's population, although this part is made up of colored people. God's hand may be seen in all of this. To try to stop the onward march of the city's progress is like attempting to dam up James River with a shovel.

The better class of white people and the better class of colored people are well satisfied with each other and only the politicians and their sympathizers are the ones who would disturb this relationship. The agitation against colored people, even though they do not participate in politics is so bitter few white men in the city government dare be outspoken in giving a fair and a square deal to one of the most faithful races of people on the face of the globe. Thank God! The judiciary of this State is not so affected and notable instances of this innate spirit of fair play is being manifested.

Justice John Jeter Crutchfield, who has been regarded by many as being the "king of Negro-haters" gave a noticeable example of this last week and this is not the first time he has done so. White men know that they and we must some day "cross the River" and be in the presence of that Judge of judges, where the secrets of the heart shall be made manifest and the right and wrong of all questions shall be decided. We can and will trust this kind and class of white people, with the abiding faith that all things will be made right after a while.

LOUISVILLE STARTLED BY BOOKER WASHINGTON TALK

"NEGROES SHOULD QUIT FIGHTING SEGREATION AND BEAUTIFY NEIGHBORHOOD IN WHICH THEY LIVE," IS HOW HE IS REPORTED IN SOUTHERN WHITE PAPERS—BLACK MAN URGES RACE TO CEASE PROTESTING AGAINST MOST HUMILIATING LEGISLATION IN THE LAND.

The Guardian 8/29/14

Comment by Colored Editor in Louisville Where Segregation on Streets is Enforced by Law.

(Louisville News, Louisville, Ky., August 29, 1914.)

The Louisville CourierJournal quotes Dr. Washington as saying in a. recent .speech. that. "**the .Negro should stop fighting segregation and lend his energies toward beautifying the neighborhood in which he lives.**" If Dr. Washington is correctly quoted this is indeed most discouraging. It is inconceivable that one who occupies so prominent a position in the Afro-American world should so far forget both his position and his dignity as to urge his race to cease protesting against the most cowardly and humiliating legislation in the land:

Some Advocates.

It is safe to say that segregation has many champions even among our own race, but almost without exception they are to be found among that element where there is the least intelligence and where there is that inherent fear of opposing anything the white man chooses to do.

Asked to Forget our Manhood.

But here we are smitten from an unexpected quarter; a recognized leader of his race, an educator tells us to FORGET OUR MANHOOD; to forget the sacred and inalienable rights of political and personal liberty and to PASSIVELY SUBMIT TO THE HUMILIATION OF BEING PUSHED ASIDE, as though we are a race of lepers, because we would seek cleaner and healthier neighborhods in which to live. To submit to a degradation without serious objection is worse [illegible] manly and ig[illegible] at would do so without first exhausting every means of moral and legal protest is unworthy the name of civilized.

Wrong.

Segregation is wrong; wrong in principle and fact and if Dr. Washington believes it is wrong, as we think he does; it is to be deeply regretted that he lacks the moral stamina to say so.

Out of Sympathy.

It is obvious, even to the friends and supporters of Dr. Washington, that, if he is quoted accurately, he will not, cannot in the future be regarded as being in sympathy with the Afro-American who places his self-respect and manhood above everything else, and who is not willing to sacrifice either for the sake of living on more congenial terms with his white brother.

Dr. Washington's statement is as puzzling to the News as it is painful, because even if he believes that we should not oppose segregation it seems worse than a blunder for him to throw open so vulnerable a spot to the many opponents of his policies by saying so.

Disgust—Hurts Local Fight.

However, the advice of the sage of Tuskegee is not going to have any effect on our local fight one way or the other. Surprise and disgust are expressed on all sides by those who read his quotation and The News is forced to confess to the drawing of some very painful conclusions, none of which are too complimentary to Dr. Washington. C. A. P

DR. POE'S DENUNCIATION DENIED

(Editorial from Greensboro Daily News, Greensboro, N. C.)

Some time ago the Daily News commented on the action of Clarence Poe in severing his connection with the Southern Sociological Congress on the ground that the Congress was, consciously or unconsciously, catering to the social equality idea. Among the evidences that he brought to support the charge were the allegations that the races were mixed on the floor of th theatre where the meetings were held; that Negro ushers were escorting white women to their seats; that Negro men were crowding white women out of the best seats; that the committee on race relations devoted its time exclusively to the Negro's side of the race problem. He closed by a demand for the separation of the races in the Congress and for the organization of another body for the Negroes.

At the time the News expressed its

amazement at the nature of Dr. Poe's charges, and its hope that the passage of time would show that he had become unduly alarmed. That hope is strengthened by a letter from the general secretary of the Congress, James E. McCulloch, of Nashville. Mr. McCulloch inclosed a copy of a letter he has addressed to Dr. Poe in regard to the matter under discussion. He declares that the Raleigh editor has been misinformed throughout — that his facts are distorted and his conclusions therefore altogether erroneous.

It is true the letter states, that the delegates, white and Negro, sat on the same floor, but it is not true that they were mixed. There was one section for the whites and another for the Negroes, with white ushers for the white section and Negro ushers for the Negro section. It is true that the local committee wanted to put all the Negroes in the balcony, leaving the main floor for the whites, but that was not in accordance with the custom of the Congress, and was furthermore impracticable, as the church in whih the morning sessions were held had no balcony.

Regarding the charge that Negro ushers were used to escort white ladies to their seats, Mr. McCullough says:

"Thursday afternoon * * * Bishop Theodore T. Bratton and Dr. Booker T. Washington were on the program to speak. The attendance was so large that the ushers had difficulty in seating the crowds as they pressed their way into the theatre. I was told afterwards that in this confusion a Negro usher tried to aid by explaining to some of the white people ohr arrangements for seating, and that he assigned several white ladies to find seats. They, however, were in the aisle that separated the white section from the Negro section. While we greatly regret this incident, it was merely a mishap, for I am quite confident that the Negro usher, a Baptist preacher, tried to assist under the circumstances, with the best of motives.

"It is entirely erroneous to say that the Congress had Negro ushers to seat white people, or white ushers to seat Negroes. It is also untrue to say that 'white ladies were crowded out of the best seats by Negro men,' for not a Negro ever sat in the sections reserved for white people, and no white person sat in the section reserved for colored people."

As for the idea of separate congresses for the two races, Mr. McCulloch points out that one of the principal objects of this one is to secure the co-operation of the races on such things as public health and law enforcement.

It strikes us that Mr. McCullough has made out a pretty good case for the Congress. Somehow we cannot get much excited over the thought of white women sitting on the same floor with Negroes at a place like that. The meeting of the Congress was a scientific gathering, not a social function. White and Negro witnesses sit on the same floor in the Greensboro police court, and nobody thinks anything of it, for everyone knows that it is necessary. In investigating social conditions in the South it is necessary to have Negroes give their testimony; but in the case of a gathering of scientists white women who object to sitting on the same floor with Negroes should stay away, just as they stay away from the police court.

LOUISVILLE TO SEGREGATE AFRO-AMERICANS

The Chicago Defender

Race Prejudice Enacted Into Law —Narrow-Minded and Little-Souled White Men Carry the Day—Louisville a Metropolis—Does What Augusta, Ga., a Southern Town, Refuses to Do.

CLASS LEGISLATION PURE AND SIMPLE

Jealousy and Envy Cause of Action—Fifty Intelligent and Prosperous Men of the Race Take Part in Public Hearing Before Council Committee—"Property Depreciation (?)" Only Claim of Their Opponents.

(Special to The Chicago Defender.)

Louisville, Ky., May 15.—Although the Afro-American is advised to buy property, when he does so envious whites kick and segregate him. Louisville is the latest to enact such a law. It is best told in the language of the Louisville News under date of May 9th. The News says:

"Louisville, heretofore thought to be a metropolitan and cosmopolitan city, has at last proven to be an overgrown bourbon community in which the white people with a majority of four to one and with the whole law-making machinery in their hands have stooped to enact into law a measure filled with littleness and narrow-minded prejudice against a weak and helpless race.

Segregation, class legislation, pure and simple, unjust and damnable—now adorns the statute books of the city and put there by the great White Man because in his heart of hearts he is jealous and envious of his Black Fellow-citizen's progress. Depreciation of property values! Bah! The reason segregation has become a law is because narrow-minded and little-souled white men were enraged because black men have emerged from the filth and dirt of back highways and have moved into handsome homes and have taken on the appearances of prosperity.

Poor Whites Goaded to Desperation.

Colored men and women flitting here and there in automobiles and carriages, handsomely gowned women and well dressed men alighting therefrom in attendance at their own social functions, entering well built and modern homes—their own—this is what has goaded the poor white man to desperation and in his envious, jealous heart this law was conceived and executed. Say what they will, that is the whole case in a nutshell—the little white man's jealousy and envy of his black neighbor. So with his majority and power he has sought to humiliate him and "teach the Negro his place."

At the public hearing before the Council Committee a month ago there were a hundred men present. Fifty intelligent and many very prosperous colored men and fifty white strainers, the bulk of whose wealth would not have approached that of their colored neighbors. The colored men made reasonable appeals to any broad-gauged man's sense of justice and fair play. They showed the preposterousness of the only claim of their opponents—"properly depreciation." They answered every argument intelligently and any man not unbalanced with prejudice would have been the justice of their appeals. The white men answered—not a full-fledged white man among them—and in every word they said and every sentence they expressed it could be seen that jealousy and envy were the causes of their stand.

Race Can Not Be Retarded.

Big white people, broad-minded white people, whether rich or poor in worldly goods, do not care, but are rather proud about the progress of their colored neighbors, but narrow-minded, little-souled white folks go wild when they see a black man living well and looking prosperous, and it was the narrowminded and little-souled white people who fathered this bill and passed it.

But if they think they have retarded the black man they are wrong. Might does not make right and only right can prevail. The black man is coming—it is written in the stars Nor can unjust laws, proscription, discrimination, segregation and all the powers of hell keep him back.

BOOKER T. WASHINGTON AND SEGREGATION.

Much is being read about Mr. Booker T. Washington's advice to our people to make the best of their living conditions. to spend more time and energy in beautifying their houses, and improving the sections of the city in which they now live, than in complaining about sections in which they cannot live; to put on paint. Keep clean yards, take the pillows out of windows, and make their "Negro sections" generally pleasant. This advice should not startle anyone at this late day. It is merely a part of the "let-down-your-bucket-where-you-are" philosophy of the Tuskegeean, and has all the truth in it which that philosophy has in it.

The Christian Recorder 5/21/14

We have heard it given at least a dozen times, and in fairness to the speaker, we must say that we did not take him to favor the legal segregation of Negroes, and on more than one occasion in his New Jersey trip, when the audience was largely white, he made a definite argument against legal injustices which keep Negroes from making progress. The advice ought to be given upon every housetop, from every pulpit, in every newspaper, to make the best of present opportunities. We should not relinquish our fight against injustice. Mr. Washington must know that the whole burden of improvement is not always on the Negroes, especially in our cities, where we pay high rents, where landlords oppress us and refuse to improve our houses, where houses which whites refuse to live in are thought good enough for Negroes, where the city government refuses to put pavements or light, or sewerage or even water, where the police department permits low dives, saloons and brothals next to the homes of our decent people, our churches and schoolhouses. Here is the necessity for decent Negroes to protest, and especially when the law attempts to restrict Negroes to this part of the city. Every intelligent Negro knows this. Yet all this does not prevent the Negro from keeping his house clean. For if he does not he will not know how to appreciate decent surroundings if he gets them, as is witnessed by many places which have been turned over to Negro residents, and in five years have degenerated, physically and morally as well, many instances of which we could point out in our cities.

There is no contradiction between those who fight segregation, and those who say, "Make the best of what you have." Each is a specialist in his method of improvement, and therefore should be able to do his work better. Our leaders should not longer view each other with suspicion. There is work enough for all. And the progress of the race demands co-operation of all. The Negro is to a large extent the arbiter of his own destiny. He will make his way; and the white man's laws can't keep him back. As he raises his standard the white man must adjust himself. But Negroes of low standards can make no demands; for they will not be able to use what they might get if the demands made for them are granted. So there must be those whose particular business is to **raise the Negroes' standards along all lines;** and at this they must work incessantly. Then there must be those whose business it is to **improve the environment of the Negro, by securing the ballot for the Negro; better laws, a fairer administration of the laws,** better treatment in every respect, and upon this they must always keep at work. Mr. Washington has been called the leader of those whose duty it is to educate the Negro, and he has gotten a great deal of abuse from Negroes because of necessity he had to call attention to many things wherein we were deficient, while those who put all the blame on the whites got most praise from Negroes because they pointed to our virtues, and the injustices of whites. On the other hand the whites praised Dr. Washington because he, in his policy, had rare occasion to blame them, while they gave but little support to the others who of necessity pointed out the injustice of the nation to Negroes and the responsibilities of whites.

Now, as we said before, both are absolutely necessary. They are complimentary, not antagonistic; neither has the whole field to itself. Both are fundamental. Both are constructive And we cherish the hope that the future will find them working together if not in active harmony, at least without antagonism, each giving the other the credit for honesty, and sincerity and each pursuing with increased activity its chosen line of work for race uplift, and wasting no energy fighting the other privately or publicly.

Interest has again been aroused in the fight against the segregation law that was pasesd by the city council of this city some few weeks ago. It is understood that counsel has been employed who will take the case and fight it out in the courts for our people. A monster mass meeting has been called by the local N. A. A. C. P. This meeting will be held in Quinn Chapel Tuesday night, June 2nd. At this meeting a definite course of procedure will be outlined and funds solicited to defray the expenses of the fight. It is to be hoped that our people will unite on this issue and as one man stand up not alone for their civic right, but for their natural rights that are given freely to all men by the God of the universe.

Segregation - 1914
(See also under Agriculture, Social Conditions, etc.)

KANSAS CITY MO
JOURNAL

OCT 6 1914

ANTI-NEGRO SCHOOL ORDINANCE PASSES

Proposed College Site Is Barred by Council Over Mayor's Veto.

25TH TO BE WIDENED

Protest in Behalf of the Majority of Property Owners Is Vain.

WHAT THE COUNCIL DID.

UPPER HOUSE.

Sustained veto of Mayor Jost to raise salaries for the market master and city plumbing inspector, and giving Dr. W. S. Wheeler, city health commissioner, $30 a month for the operation of an automobile, the use of which the doctor gives the city free of charge. Passed ordinance sustaining vetoes.

Adopted resolution sent in by mayor recommending the appointment of a citizens' committee of fifteen, of which he is to be chairman, to determine on some appropriate memorial for Colonel Thomas H. Swope in Swope park, to be paid for by popular subscription. A memorial bridge is suggested. Approved by lower house.

Referred payroll schedule of the board of public welfare to the finance committee.

Passed ordinances for repairs to several streets in different parts of the city.

Passed ordinance regulating precautions to be taken in the storage of waste papers in flats and public buildings.

Passed ordinance to pave Twentieth street, from Main street to Grand avenue, with wood blocks.

LOWER HOUSE.

Adopted committee report on ordinance providing for opening, widening and establishing of Twenty-fifth street from Southwest boulevard to Grand avenue.

Adopted resolution providing that the mayor, presiding officer of each house of the council and two members from each house to assist in plans for celebration of opening of new Union station.

Passed over mayor's veto ordinance restricting the location of negro educational institutions in Kansas City.

An ordinance designed to prevent the location of Western college of Macon, Mo., a negro educational institution, on property owned by the college at Thirty-third street and Jackson avenue, was reported out of the claims committee in the lower house last night by Aldermen Tabb and May and passed the house over the mayor's veto. Alderman Hill, the third member of the committee, asked for further delay but it was not granted.

"The mayor vetoed the ordinance," Mr. Hill explained, "because it had been passed by both houses on the same night and a delegation of representative negroes showed there had been no public hearing on the measure. All these negroes ask is to be given time to dispose of their property which they never have had a chance to occupy. I understand that Mercy hospital has an option on it and I think the ordinance should be re-referred until further investigation can be made."

ONLY THREE "NO" VOTES.

The ordinance passed by a vote of thirteen to three. The measure provides that it shall be unlawful to establish a school for pupils of African descent within 2,400 feet of a similar institution where pupils are of white descent; and likewise it is made unlawful to establish a school for the education of white pupils within 2,400 feet of such a school maintained for the education of negroes. The ordinance states that it is not made to apply to those schools which were established on or before June 1, 1914.

Over the strenuous protest of Alderman W. F. Fleming in the lower house Aldermen Wofford and Sandley, brother members on the public improvements committee, reported favorably on a substitute ordinance providing for the opening, widening and establishing of Twenty-fifth street from Southwest boulevard to Grand avenue. The ordinance passed by a vote of ten to six.

BURDEN NOT APPORTIONED.

"As I have told this house often before," said Alderman Fleming, "the great majority of the property owners in my ward who will be affected by this improvement do not want it. I introduced here and favored an ordinance to open and widen Twenty-fifth street from the Southwest boulevard to Broadway. Then if the property owners on the east end, between Broadway and Grand avenue, want to take care of that portion of the street in a separate proceeding there would be no objection.

"The bulk of the cost for grading this street, and it will be great, will be between Broadway and Grand avenue through the hills opposite the Union station. Passing this as one proceeding will cause the cost to be apportioned along the entire route and will place a heavy burden on a lot of small property owners on the west end where there is little or no grading to be done. I am opposed to it. My people are opposed to it. It is a scheme gathered by a few wealthy property owners who want others to share their just burdens. I predict that this case will be in court for five years before anything is done."

Protest Against Negroes Using City Park

WHITE CIVIC LEAGUE OF AVONDALE OBJECTS TO COLORED PEOPLE USING AVONDALE PARK AFTER PERMISSION OF CITY COMMISSION.

Dr. Whitted Makes Statement

And Says Negroes Should Be Provided for by City—"If Not Avondale, Where?" He Asks.

The granting of permission to the officers and members of the Sixteenth Street Baptist Church of the use of Avondale Park for a Sunday school picnic, Thursday, July 9th, by the City Commissioners, the protest of the Avondale Civic League against the use of the park by Negroes under any circumstances by the president of the league, G. E. Ellis, the intimation by Judge Lane that the Negroes would probably withdraw their petition if the white people objected, and the statement of Dr. J. A. Whitted, pastor of the Sixteenth Street Church, to the effect that the request would not be withdrawn but that the matter would be left up to the authorities, formed the one topic of animated conversation during the past week.

Although Avondale Park, in which is located the Zoological Gardens, is a municipally owned park, supported by the public funds to which Negro tax payers contribute, Negroes are not permitted in the park unless they are servants attending white children. As a matter of fact there is no park for Negroes in the city, owned by the city.

Permission was obtained by the officers of the Sixteenth Street Baptist Church for the use of this park, and the invitation issued by the commissioners to all Negroes to visit the park on this day.

The letter written to the commissioners by Mr. G. E. Ellis on behalf of the Avondale Civic League declared that there would likely be trouble if the Negroes were permitted to use the park for one day, declaring that the citizens of Avondale would not stand for it. Judge Lane is quoted by the daily papers as saying that the Negroes would in all probability withdraw their petition.

In the meantime, a letter written by Dr. J. A. Whitted to the newspapers, makes his position plain and voices some pertinent sentiments.

In his letter Dr. Whitted expressed the hope that the incident would lead to the establishment of a park for Negroes where their children may go in this sultry weather from the germ-laden alleys. The letter is as follows:

"If Not Avondale, Where?"

"It never once occurred to the people of the Sixteenth Street Baptist Church that any of the citizens of Birmingham would offer the least objection to one day's outing at the Avondale Park for the Negro people.

"It was the intention of the Sunday school to go there and conduct themselves in such a way that their presence could not be the least objectionable. We are sure if the white people of Birmingham, some of the best to be found anywhere, North and South, would for a moment put themselves in the position of the Negro, striving to be upright and honest, and every way endeavoring to the material uplift of the city, as well as moral and religious, they could offer the least objection.

"The health officers, the Birmingham City Beautiful Movement, the Sociological Congress, the Anti-Tuberculosis movement, and in fact all welfare movements beg the hearty co-operation of the Negro, as a mutual benefit. The tax collector compels his share for the support of all the parks and other city properties; the white banks have nearly two million dollars of Negro moneyon deposit, and in many ways it must be admitted that the Negro citizen shares the burden of the city uplift, and is it asking too much for one day's outing in the park where the animals are on exhibition for every day in the year? We have never known in any city where there is a zoo any class of its citizens is excluded.

"When animals foreign to Birmingham come into the city, the show grounds are thrown open, and all are permitted to see them under one covering, and yet reading in the daily papers of 'Miss Fancy' until the eyes of every Negro child in Birmingham have become anxious to look on her for the first, and it may be for the only time, they must content them-

(Continued on Page 2.)

Cut on other Page

NEWS STORY TOO GOOD ON SEGREGATION

The Guardian 3-21-14

Advertiser Despatch Said Hamlin of Mass. Had Ordered Eating Room Segregation Stopped in Bureau—Order Not Issued Yet.

SEGREGATION SPREADS TO BOSTON NAVY YARD MASS. N. I. P. L. PROTESTS

The article which appeared in the Boston Advertiser of the 7th instant read as follows:

INSERT

(A BLOW TO FEDERAL SEGREGATION.)

"Boston Man Puts an End to Discrimination Against Negroes in Government Departments.

Special Dispatch.

Washington, March 6—Colored people report that the last of Negro Segregation in the departments of the Government has come to an end in an order issued by Charles S. Hamlin of Boston, the senior Assistant Secretary of the Treasury. The segregation has hovered longest in the bureau of engraving and printing of the treasury, where some 300 Negro girls were in the course of last summer ordered by Director Ralph to desist using the common dining room at the luncheon hour, but to use instead a small room containing the avatories assigned to Colored people. The crowding was terrible and there were other obvious objections.

Ralph refused to make a change, however, and the former head of the fiscal division, Asst. Sec. J. S. Williams, a Virginian, did not make use of his authority, being in fact not a little responsible for the endorsement in the Treasury Department of Negro segregation.

Mr. Hamlin has now succeeded Mr

Williams and he has eliminated the last of the segregation, as reported, by ordering, now that the Bureau of Engraving and Printing is to occupy its new quarters, that all employees shall use the common dining room there provided.

The Colored people are very grateful to Mr. Hamlin. Today prominent Negroes appeared in protest to a committee in Congress giving hearings on a bill purposing a legal enforcement of Negro segregation in general in Washington."—Advertiser.

No Such Order Yet Issued.

The Corresponding Secretary of the National Independent Political League at once sent the clipping to Mr. Maurice Spencer, member of the District of Columbia branch of the N. I. P. L., and one of the delegation who protested to the President in person on Nov. 6, 1913 and asked him to verify. On Tuesday Secretary Trotter received word from Mr. Spencer that he had called at the Treasury and found that while it was contemplated, that such an order had not been issued.

When John Skelton Williams was made comptroller of the Treasury the League's secretary, W. Monroe Trotter asked Rep. Peters of Boston to use his influence for the appointment of Mr. Hamlin to first assistant treasury, as the following letter to Mr. Trotter shows:

"House of Representatives,
Washington, D. C.
Jan. 23, 1914.

Mr. Wm. Munroe Trotter,
Cornhill, Boston, Mass.
Dear Trotter:

Your wire is at hand. I wish to say that I am urging on Mr. Hamlin the appointment of some one unprejudiced to take Mr. Williams' place, left vacant in the Treasury,

Yours sincerely,
(Signed) A. J. PETERS."

On Feb. 19, Secretary Trotter telegraphed Rep. Peters to see Mr. Hamlin as to undoing segregation. In reply he wrote. "Have you any recent information which would show that the relief which was promised your committee is not being carried out in the department here." In reply Secretary Trotter wrote on the 2nd instant, that the President's promise had not been carried out and urged action. Then came this reported blow to segregation by Assistant Secretary Hamlin on the 6th instant.

When the League's delegation had its hearing, being presented by Rep Thacher of Mass., the League did not cease its work. At Christmas it issued a second appeal to the President, which was presented to him in person by Rep. Peters, before the President went South. Again on Jan. 23rd, the League had another protest on a clear case of railway post-office segregation filed with the President by Rep. Thacher.

This report may have its cause in the efforts which the N. I. P. L. has been making since Mr. Williams left the position of assistant secretary of the Treasury. The N. I. P. L. have been making through Reps. Peters and Thacher, Massachusetts democrats.

D. of C. N. I. P. L. Busy—No Abatement of Toilet Segregation—Very Little Improvement.

On Monday and Tuesday two members of the D. of C. branch of the N. I. P. L., Judge Hewlett, a Mass. citizen and Mr. Spencer, called upon and had a conference with Reps. Thacher and Peters, and asked them to intercede with first Asst. Secy. of the Treasury Hamlin, in charge of the personnel of all departments of the Treasury to abolish the toilet and all other segregation. They heartily agreed. The following letter is in point:

March 10, 1914.

William Monroe Trotter, Esq.,
cr The Guardian, Cornhill, Boston.
Dear Mr. Trotter—Your favors of the 2nd and 7th inst. are at hand, and I a mtaking the matter up with Mr. Hamlin.

Mr. M. W. Spencer called on m yesterday and expressed your interest in the confirmation of Judge Terrell in the local court. I am very glad to take this matter up and try to be of assistance.

Yours sincerely,
(Signed) A. J. PETERS.

SEGREGATION.

It was Herbert Spencer, the greatest philosopher of the nineteenth century, if not the greatest philosopher England has ever produced, who wrote upon one occasion that legislatures contributed very little to human progress. Indeed, declared Mr. Spencer, they often positively hindered such progress. The reason assigned was that they were largely ignorant of the laws of human nature, and made but little attempt to learn them. They legislated from the short-sighted point of view of self-interest, of party prejudice and often race hatred. At best, their work was only the result of crude or shrewd guesses. One party passed laws and these laws, for a few years, were tried, and found to be inadequate, and therefore repealed; another party came into power, and other laws were tried, only to be substituted by others, and so forth and so on the merry-go-round of law making goes. Society, Mr. Spencer says, goes on in spite of legislators.

Those who have studied the record of the legislation in this country which has been designed to keep the Negro down, will at least agree with Mr Spencer that it has been no part of the lawmakers' object to aid in social progress, certainly no purpose to help the Negro; but an open and avowed object to retard the Negro. Thus were laws of disfranchisement put upon the statute books; for this purpose are laws of segregation being advocated; for this purpose has all so-called Jim Crow legislation been attempted and carried through.

But we are just as firmly convinced of the other part of Mr. Spencer's assertion with regard to the ignorance of lawmakers as we are to their party prejudices so far as the so-called racial legislation goes.

Laws have no power to stop human progress. They may retard that progress or for a short time deflect it but they cannot stop it any more than they can stop the sun from shining.

There was once a king who in his arrogant ignorance thought he could stop the tide from rising. We all know what became of him.

It is not surprising, as is reported by the Richmond Planet, in this issue, that segregation laws of Richmond are affecting whites, whom it was not designed to affect, and that there are protests against them by whites. These laws are wrong. They are contrary to the laws of God. They are contrary to the nature of humanity. They are contrary to the spirit and genius of our government, which was founded upon the principle of equality of all men.

Moreover, the Negro has demonstrated the innate vigor of his manhood in surmounting even the worst of these laws. Disfranchisement laws were made to discourage him by putting up an educational and a property qualification; but instead of being discouraged he has gone to work and acquired property and education faster than ever before. So much so, that the same blind prejudiced lawmakers, who disfranchised him because he did not have property and education are now trying to cut off his opportunities for higher education and to limit his privilege to buy property. But they are fighting for another "lost cause."

The Negro is bound to win. He was disfranchised in Pennsylvania, Ohio, Illinois and other States more effectively than in some parts of the South to-day. But these laws have been blown away. He is now "Jim Crowed" in the South. But fifty years ago he could not even ride in a street car in Philadelphia. He is only segregated in Baltimore and Richmond, but there was a time when he could not even buy land in New Jersey. But he has won against these laws, and will continue to win.

There were laws against his learning to read and write. To-day over five millions of Negroes can read and write. He was, by law, a slave; today he is free.

He has won over fiercer things than segregation. Let him fight segregation, but not despair. If he does not win to-day he will win to-morrow, for laws of segregation, like all the laws of prejudice, are like the house built upon the sand. And they cannot stand against the onrush of civilization.

SEGREGATION IS AGAIN ATTEMPTED AT CORNELL

Daughter of Late Howard University Professor Victim of Race Prejudice

OTHER ATTEMPTS DEFEATED

Third Time in History of Cornell That Southern Prejudice Has Tried to Secure a Foothold—Aggressive Opposition Prevented Success.

The New York Age

Special to THE NEW YORK AGE.

ITHACA, N. Y., Sept. 30.—For the third time in the history of Cornell University an attempt is being made to segregate a student because of race prejudice. The victim of the latest attempt is Miss Adelaide Cook of Washington, D. C., whose father was the late Prof. Charles C. Cook of Howard University.

Miss Cook, on entering this year, secured quarters in Sage College, the dormitory for woman students. A few days after occuping her room five girls filed a petition with President Schurman, objecting to her presence in the dormitory. In the dining room she was ushered into a dining room apart from the other students.

Mrs. Cook Will Fight the Attempt.

Miss Cook's mother is in Ithaca and the two women went to see President Schurman. The president advised yielding to the sentiment expressed by the southern girls and offered to reserve for Miss Cook a separate bath and room. Mrs. Cook declares she will remain in Ithaca and fight to a finish this plain attempt at segregation which is diametrically opposed to the cardinal principles of the founder of the school, Ezra Cornell, who said:

"I would found an institution where ANYONE would receive instruction on any subject."

About four years ago two young women, Miss Pauline Ray and Miss Rosa Vassar, were refused admittance to the girls' dormitory because of their color, and it was only after a strenuous fight that they were permitted to enter. Last year the authorities attempted to segregate the Negro students in the boys' dormitory, but the issue was met with unrelenting aggressiveness and the effort was finally abandoned.

Springfield, Mass. Republican

10 June 1914

DID MOSES SEE GOD?

Candidate for Presbyterian Ministry Plays St John Against Exodus.

The New York presbytery, as has happened many times before, was a storm center at its late spring meeting at New York Monday over charges of heresy and unsound faith and protests against the ordination of Union seminary candidates. After two hours' wrangling further answers to protests were intrusted to a committee. The two men around whose reception as ministers the storm raged were Charles Hall Wicks, a Cornell graduate before coming to Union, and James M. Howard, a Yale man. Both were examined at the April meeting of the presbytery, accepted and their ordination as Presbyterian ministers ordered. Rev Dr John Fox made the April protest, and it was replied to Monday by a committee. The reply was said to have been prepared by Rev Dr George Alexander. Immediately there was a reply to the answer, and a further answer to this reply will be made at the fall meeting.

Mr Howard, who comes from Montclair, was asked during his examination for ordination whether he believed that Moses saw God on the Mount. The young man from Montclair pitted St John's statement against that of Exodus: "No man hath seen God at any time." Asked whether he believed that Moses got the pattern for the tabernacle from God direct, Mr Howard said he would not commit himself to so mechanical a view of inspiration. To do so, he said, was to put the Bible on a level with Islam's view of the inspiration of the Koran and Utah's view of the book of Mormon.

When Mr Wicks, who comes from Cohoes, was asked if he believed the Virgin birth, he replied that he would probably find no occasion to preach it, "since nobody nowadays preached sermons on such subjects." He added later that he "was more than ever inclined to believe it," on the theory that the sinlessness of Christ was stronger proof of the Virgin birth than any New Testament statement.

The new protest to their ordination was based on the charge that the presbytery committee had examined the candidates privately instead of in open presbytery, where opportunity would have been given to ask them questions. Union seminary is not in official relation with the Presbyterian church and a committee of the Presbyterian general assembly is preparing to sue the seminary to compel it to give up part of its endowments on the ground that it does not teach the doctrines required to be taught by the givers.

The Negro question threatened, in a two-hour discussion, to rival heresy in bitterness. St James Presbyterian church for colored people, in Fifty-first street near Ninth avenue, is selling its property for $43,000 because Negroes have left that community. The argument grew out of the desire of the Presbyterian church extension leaders to give St James an additional $40,000 out of the John S. Kennedy fund and, with $83,000, to build a handsome Presbyterian church for colored people in Harlem. The opposition charged that there were but 28,000 Negroes in Harlem; that there already were seven colored churches there, besides 11 other preaching places; that Negroes were migratory and that there was no reason in giving so much money to Negroes when white churches need it so badly. The strongest opposition came from the church of the Puritans. Colored real estate dealers were present. Rev Dr Wilton Merle-Smith said it is not a question of Presbyterians dealing in real estate, but whether they are to preach the gospel to those who need it. The matter finally was referred back to the extension committee.

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

KY. SEGREGATION [illegible] ARGUED

LOUISVILLE CAS[illegible] ON DEMURRER [illegible] JUDGE KIRBY AN[illegible]N IS SUBMITTED T[illegible]URT — SUIT CLAIMS VALUE OF PROPERTY IS IMPAIRED.

Louisville, Ky., Dec. 30.—The case of J. B. Neighbors, George T. Young, Susie Crooms and others, against the city of Louisville, testing the constitutionality of the law purporting to separate the residence districts of the white and black races known as the segregation ordinance was before Judge Kirby Wednesday and argued on demurrer by Attorneys he question submitted. The city of Louisville demurred to the petition as amended.

Amounts to Confiscation.

In the amended petition the plaintiffs allege that their property by the ordinance is rendered tenantless, vacant and practically valueless if a house, owned and occupied by Negroes on a block where the majority of persons are white from any cause becomes vacant, as the owner cannot again reoccupy it or lease it to another of his own race of people, and if a Colored person ownsproperty, the sentiment is against a white person occupying it.

Attorney Chevalier argued that the ordinance does not affect the plaintiffs' property sufficiently for them to maintain a cause of action and for that reason the petition should be dismissed. He also argued that the ordinance had been held constitutional in other cities and that it would not work a hardship there.

N. H. Harper argued the case for the plaintiffs. The burden of his argument was that it simply confiscated Negroes' property in many instances, where in almost every instance it worked a depreciation of the value of property.

SPEAKER ADVOCATES RACE SEGREGATION

mng news - 1-1-14

In Address Before Scientists' Meeting in Atlanta.

Atlanta, Dec. 30.—"From the standpoint of health and happiness the women of the world are not receiving a 'square deal,' and if scientific facts now thoroughly established were properly applied, the lives of women would be much healthier and happier than they now are," declared C. W. Stiles, professor of zoology, United States Public Health Service, to-night in an address before the second general session of the American Association for the Promotion of Science, now in convention here.

Prof. Stiles declared it a fundamental biological proposition that the protection of the female is of the greatest possible importance to the highest development of the race, and said that women must not only be safeguarded from violent attack and violent death, but from slow, premature death due to unnecessary sickness, worry and strain, both physical and mental and all other factors that are likely to prove detrimental to her physically or mentally.

Advocating a more rigid segregation of allen races, Prof. Stiles said that with "the present unnatural existence of two races, white and black, here in the South in their present proportions, both races are living under biological and medical handicaps that are unequalled in any other part of the country."

"Illustrative of this," he said, "is the fact that tuberculosis, essentially a white man's disease, now is the scourge of the negro, while malaria, originally characteristic of the negro, has become the burden of the white man.

"I invite your attention," the speaker continued; "to the importance of the movement started in various places in the South to segregate each race in certain city blocks or portions of the city, or county. This has a distinct biological and medical basis of far-reaching importance and of scientific soundness.

"Since this movement undoubtedly will result in the reduction of certain alien-race diseases, it is sure to make for better health and a lower death rate. Hence it is distinctly in the interests of the health of the Southern mother, for it is upon her in particular that the strain falls in case of sickness or death in the family. Any Southern man, white or black, who is loyal to the women of his race, owes his hearty support to the movement for segregation of the [illegible]"

INFURIATED HINDUS RAIN COAL AND IRON ON CANADIAN POLICE

Battle in Vancouver Harbor Grows Out of Attempt to Rid Harbor of Japanese Steamer

7 - 20 - 14

VANCOUVER, B. C., July 19.—Scores among a party, which included many policemen, and special constables were injured early today in a battle with several hundred infuriated Hindus on board the Japanese steamer Komogata Maru, in the harbor here.

Showers of coal and other missiles rained from the ship on the official force, which attempted to board the steamer from a tug. In the face of the fire the attacking party retreated and the attempt to board the steamer temporarily was abandoned. The Hindus braved the storm and mercilessly pelted the officers with lumps of coal. Firebricks and pieces of iron from which is believed to have been wreckage of the engine room on the steamer followed.

The battle grew out of an attempt to rid the harbor of the Japanese steamer on which 350 Hindus came to this port three months ago, only to have the Canadian immigration officials refuse them admission to the country. Their claim of a right to land as British subjects was overruled by the courts and the steamer was ordered to sail with them on board. The Hindus had been rebellious and several times attempted to land, but were prevented.

Steamer Without Food.

As the steamer was without provisions, the Canadian authorities a day or two ago decided to put sufficient stores on board for the voyage to the orient, whence the Komagata Maru came. Plans were matured carefully and early today the tug Sea Lion put out with the provisions and with what was deemed to be a sufficient force to overcome opposition. The 125 city policemen had revolvers and the special constables rifles.

When within hailing distance of the vessel, it was seen that every inch of space along the rails, the decks and the bridge was occupied by Hindus, armed each, with a club or other weapons, while at the bow of the steamer a solid mass of humanity was congregated.

The tug's hose was made ready and back and forth along the rows of Hindus a stream was played. This form of attack was effective momentarily, and the East Indians retreated. For a time, it looked as if the boarders would carry through their program without serious trouble, but the situation quickly changed. Rallying, several Hindus faced the stream and began dashing a shower of missiles on the attacking party. This was only a foretaste. Re-inforcements on the ship followed the defensive move and soon a tremendous storm of coal lumps was being rained on the party on the tug's deck, which was at the

(Continued on Page Six.)

AN ORDINANCE.

The following ordinance was passed by the board of commissioners of the city of Greensboro in session February 16, 1914:

Be it ordained by the board of commissioners of the city of Greensboro.

Section 1—That it shall be unlawful for any person to occupy as a residence, or to establish and maintain as a public assembly, any house upon any street, or alley between two adjacent streets, on which a greater number of houses are occupied as residences by colored people than are occupied by white people.

Section 2—That it shall be unlawful for any negro to occupy as a residence, or to establish and maintain as a place of public assembly, any house upon any street, or alley between two adjacent streets on which a greater number of houses are occupied as residences by white people than are occupied as residences by negroes.

Section 3—That no person shall construct or locate on any block or square on which there is at this time no residence, any house or building intended to be used as a residence; without declaring in his application for a permit to build, whether the house or building so to be constructed, is designed to be occupied by white people or negroes, and the person authorized to issue building permits of the city of Greensboro shall not issue any permit in such case unless the applicant complies with the provisions of this section.

Section 4—That nothing in this ordinance shall affect the location of residences made previous to the passage of this ordinance, and nothing herein shall be so construed as to prevent the occupation of residences by the white or negro servants and employees on the square or block on which they are employed.

Section 5—Every person either by himself or through his agent violating or any agent for another hereafter violating, any one or more of the provisions of this ordinance, shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine of fifty dollars for each offense, and each day that any person or persons violating this ordinance or any part thereof shall constitute a separate offense.

Section 6—All ordinances or parts of ordinances in conflict herewith are repealed in so far as the same may conflict with this ordinance.

Section 7—It being necessary to the public peace, this ordinance shall take effect at once.

By order of the board,

(Signed) JNO. S. MICHAUX,
City Clerk.

OMAHA, NEB.
WORLD Herald
JUL 3 1914

PLAN FIGHT AGAINST NEGRO SEGREGATION

National Association of Colored People to Meet in Louisville.

Result of Policy of Southern Cities Will Depend on Court Decision.

New York, July 4.—The first gun in the most determined fight ever made against the segregation of negroes will be fired in Louisville on July 5, when a mass meeting to protest against the segregation ordinance just passed in that city will be held under the direction of the National Association for the Advancement of Colored People.

At the national offices of the association, 70 Fifth avenue, it was said that every effort will be made to arouse sentiment among the white people, as well as the colored, in Louisville against the ordinance preparatory to the contest in the courts which will follow. Dr. J. E. Spingarn of New York, chairman of the association's board of directors, and Prof. William Pickens of Talladega college will make the principal speeches at the Louisville meeting. There are 42,563 negroes in Louisville, according to the census estimate for 1914.

In Louisville.

The importance of the movement in Louisville arises from the fact that it is the culmination of similar movements in most southern and border line cities and that this fight may be the decisive one. The association has contested the question in the courts of a number of southern states with varying results, but the victories for the most part have been won on technicalities. Chapin Brinsmade, attorney for the association, who has just returned from Louisville, said:

"The results in Louisville will be of the utmost importance in determining whether or not the negro is to be segregated. Louisville has drawn its ordinance very carefully, and the men who did the work had before them all the other similar ordinances and were able to profit by their defects. They believe that they have avoided all technical defects, and so all other cases will hinge on the Louisville one.

Mr. Brinsmade and Miss May Childs Nerney, secretary of the national association, said that segregation is a menace to the economic freedom of the colored race and is a factor in retarding the prosperity of the whites in many cities. Most of the segregation laws, they said, provided that where negroes predominated the white people should be barred from living there, while the negroes were prohibited from moving into sections where the whites predominated.

An Obstacle.

Under the ordinance, as enforced in Mooresfield, N. C., Miss Nerney said, a colored man who wanted to build a

house on his own land for the use of colored tenants was prevented from doing so because no increase of colored people was allowed in the district where he lived.

The result of the segregation movement, Mr. Brinsmade said, has been to increase the density of negro population in already crowded sections of several cities, among them Baltimore, Norfolk and Richmond, with an accompanying increase of all the evils which come from the crowding of any race into narrow city quarters.

Mr. Brinsmade believes that time and the natural increase of population in the negro sections would make the repeal of segregation laws imperative, but he said that the association did not intend to wait for such slow methods.

The association, which was organized about four years ago, has both white and colored members.

KANSAS CITY, MO.
STAR
JUL 24 1914

OPPOSE A NEGRO COLLEGE

PLAN TO MOVE MACON INSTITUTION HERE IS FOUGHT.

The East Thirty-First Street Civic and Improvement Association to Meet Tonight—Seek to Use Massie Residence on Jackson.

The East Thirty-first Street Civic and Improvement Association will meet tonight at the Milton Moore School, Thirty-first and Elmwood Avenue, to make a final protest against the removal of the Western College, a negro institution, from Macon, Mo., to the old Massie residence at Thirty-third Street and Jackson Avenue.

The trouble started a little more than a year ago, when two white men purchased the property from the agent of the Massie estate. The men did not state at the time for what purpose the purchase was made, but when it was learned a negro school was to be established, a mass meeting of residents of the neighborhood followed. They protested vigorously to the park board. Some time later, an agent of the negro college appeared before the park board, asserted the school would not be established, and asked for time to dispose of the property. The matter was held in abeyance and as the school made no further attempt to occupy the Massie home, it was dropped.

Residents learned recently, however, the school intended moving into the property August 15.

PARK BOARD TO CONDEMN IT.

A petition recently circulated, asking the park board to condemn the property for a playground, received the signatures of 85 per cent of the property owners of the neighborhood. It will be necessary to get every property owner to sign the petition, a member of the park board said this morning.

"We do not intend to assess anybody," he said. "If they want to give us the property we will be more than willing to accept it."

Meantime the feeling against the removal of the school is causing property owners a great deal of worry.

WOULD BRING 160 STUDENTS HERE.

"Just think of it," one said this morning. "If the school is put here it will be six blocks from the new Southeast High School and the same distance from the new Milton Moore School. There are no negro families living anywhere near the neighborhood at present. I understand the school will bring 160 negro students from Macon."

The feeling against the school is especially strong among certain residents as the result of an anonymous letter which was received by F. W. Hassett, a grocer with a store at Thirty-first Street and Jackson Avenue. The letter, ostensibly written by a negro, contained threats against the women of the neighborhood and was so vile in character it was turned over to the postal inspector's office. The writer was never traced and no prosecutions followed.

COURIER JOURNAL
LOUISVILLE, KY.
ed at .....

9-18-1914

PROTEST TO TENNIS COURTS FOR NEGROES OF NO AVAIL

BOARD HOLDS THEY HAVE EQUAL RIGHTS IN PARKS.

PERSONS LEADING FIGHT MAY SUGGEST NEW SITES.

TWO ROADS ARE ACCEPTED

Representing those persons living in the vicinity of Iroquois Park who attended an indignation meeting recently, Charles Rice and William Fisher appeared before the Board of Park Commissioners yesterday afternoon and entered a protest against the erection of two tennis courts in Iroquois Park for the use of negroes. They contend that negroes should be barred, asserting that the park should be given over to white persons exclusively, especially in connection with tennis playing.

Some time ago the Board of Park Commissioners, feeling that some provision should be made for negroes in Shawnee, Iroquois and Cherokee Parks, authorized the erection of two tennis courts in each. Since then two tennis courts for negroes have been put into operation in Shawnee Park, and ground in Iroquois Park has been stripped for tennis courts. As yet, work on tennis courts in Cherokee Park for use by negroes has not been started.

After listening to the protest yesterday, the commissioners informed Messrs. Rice and Fisher that under the law the negro has as much right in the public parks as the white man, and that with a view to keeping the negroes off tennis courts used by white persons it was thought best to establish courts for use by negroes only. The board members asserted that their decision in the matter was irrevocable, and that the tennis courts would have to be erected.

Following this statement, Messrs. Rice and Fisher objected to the site selected for the proposed tennis courts, but when called upon for a suggestion as to a more suitable site were unable to make one. They probably will report back to the persons they represent, calling upon them to suggest a different site for the courts.

Gen. John B. Castleman, chairman of the Committee on Parkways, reported the completion of Western parkway, from Greenwood avenue to the Fair grounds, and Beall's road, in Cherokee Park, recommending their acceptance. The recommendation was acted upon favorably, after which the superintendent was directed to oil both roadways immediately.

Acting upon a resolution adopted some time ago, the board appointed R. B. Averill, superintendent of tree-trimming by employes of the Louisville Gas & Electric Company, his salary to be paid by the company. In stringing its wires, the company finds it necessary, quite frequently, to trim the trees along the line, and the commissioners came to the conclusion some time ago that it would be well to have the work supervised by someone acting under them. As a result, the matter was taken up with officials of the Gas & Electric Company, resulting in them agreeing to pay the salary of anyone appointed to the place by the board.

A considerable volume of routine business was transacted.

Negroes May Live in Fifth Street, Court Rules.

(Richmond, Va. News-Leader, September 16, 1914.)

(Negroes may establish a residence in Fifth street, between Leigh and Duval streets, with perfect assurance that they will not suffer through the operation of the segregation law, according to a decision rendered today by Justice Crutchfield, acting on an opinion furnished by City Attorney Pollard.

The defendant in the case which brought about the decision was G. W. Lewis, a Negro lawyer, who purchased and occupied the house at 613 North Fifth street. Policeman Schleif had him haled to court to-day on the charge of violating the segregation ordinance, which is designed to prevent the residence of Negroes in a block where whites predominate. Lewis was speedily acquitted.

City Attorney Pollard, in reference to Lewis' case, addressed Justice Crutchfield in writing as follows:

"Replying to your request to inform you in what manner the question whether the blocks on North Fifth street, between Leigh and Duval streets, are white or colored, should be determined, I have to say that inasmuch as Jackson street does not intersect, that is, cross Fifth street, that the residences on both sides of Fifth street, from Leigh to Duval streets, must be counted as if Jackson street did not abut on the west side of Fifth street."

The majority of the residents in the block where Lewis lives are Negroes according to the testimony offered before Justice Crutchfield.

Much interest already has been aroused by real estate operations carried on by Negroes in this neighborhood. A controversy is now awaiting adjudication by the courts as to whether the sale of a church building at Fifth and Leigh streets to Negroes can be consummated

SAID THAT WINDSOR LOST IN THE DEAL

9-21-14

Figures Reported Indicate a Loss of Over $400 in Selling For $2,700.

HE MADE IMPROVEMENTS.

According to figures said to have been given by W. B. Windsor regarding the sum paid for the Washburn property it appears that the total cost of the place to him after securing the title and making improvements was $3,128.07. This total is said to include interest at 6 per cent. on the investment.

According to the reports Prof. Windsor showed papers indicating that after paying $1,800, the purchase price, he had the house repaired generally, installing electric lights, steam heat, plumping, papering, grates, tiles, mantels, and other improvements, all of which totalled $1,202.07. The interest was said to be for 14 months, making the grand total.

From this it would seem that he entailed a loss of over $400 in the sale of the property for $2,700. It is reported that at one time he was offered the full cost of the place to him, and interest, and that he refused to accept it at that time.

The matter was a subject upon which general comment was made yesterday. Happily enough there did not seem to be any bitterness of a racial nature, and while the topic was generaly discussed there was evident beneath the discussions the idea that there should be justice rendered, in the purpose of maintaining the dignity of the law.

THE FIGHT AGAINST RACE SEGREGATION CONTINUES.

Opponents of This Unlawful Practice Push the Ashland (Va.) Case.

The race segregation ordinances, enforced rigidly for some years in many of the cities and towns of Virginia, says the Norfolk (Va.) Journal and Guide in a recent issue, are challenged as unconstitutional municipal laws prohibiting Negroes from living in the same residence blocks with white citizens are for the first time under fire in the supreme court of appeals of Virginia.

The fight to have the segregation ordinances annulled as contrary to the constitution of the state of Virginia and the constitution of the United States has been inaugurated in Ashland, Va., where Negroes have been excluded from residence blocks where white people are in the majority since 1911.

The preliminary move in the fight to eliminate race segregation resulted in a first victory for the opponents of the segregation law when the supreme court granted a writ of error and supersedeas in the Ashland case.

MASS. REPUBLICANS HIT FEDERAL SEGREGATION

PROTEST UN-AMERICAN CASTE SYSTEM OF SEGREGATING THE COLORED PEOPLE IN GOVERNMENT DEPARTMENTS— DEMOCRATS SILENT— PROGRESSIVE CONDEMN SEGREGATION.

The Guardian

Last week the suggestion to the Republican and Democratic Conventions anent federal segregation by the Nat'l Independent Equal Rights League was published in the Guardian. The League did not address the Progressives as they are a third party when it comes to electing Congressmen.

The Republican Convention spoke against this segregation. So did the Progressive. The Democratic did not. So this segregation became a campaign issue, as the Equal Rights League proposed at its convention.

Republican Plank.

We protest against the wanton disregard of the solemn obligations of their party platform by a democratic Congress; to a vicious sectionalism it has added an immeasurable extravagance. To the violation of the civil-service policy it has added an un-American caste system of segregating the Colored people in government departments.

Segregation — 1914
(See also under Agriculture, Social Conditions, etc.)

The Predominating Southern Viewpoint on the Race Question

The Progressive Farmer purports to be making a scientific investigation of the race problem in the South. Having invited its readers to submit a symposium of letters on "The Negro and Southern Farm Life," it is now publishing the twelve letters that were awarded the prizes.

We are quoting a few extracts from the first three prize letters, not that they present any scientific treatment of the question, or give any clear and intelligent analysis of the subject, but rather that it is interesting to note the insane prejudice, the vitriolic abuse, the utter abandon, the lack of information and the absolutely hopeless attitude which characterizes the predominating Southern viewpoint of the race problem. We say "predominating" viewpoint, as it would be unfair to include all Southern white people in the class represented in Editor Poe's symposium. There are thousands of white people in the South who hold perfectly sane and intelligent and Christian views upon the race question. It is just as true, however, that this later class represents the minority.

The three letters from which we quote not only pervert the truth as to the Negro and Southern farm life, but they portray a social disorder that will, unless corrected, prove unltimately disastrious to the poor whites of the South. That social disorder in the growing class hatred that exists between the well-to-do class of whites and the poor-white class. Mr. Poe is doubtless unaware that in his efforts to promulgate certain schemes for the economic and social destruction of the Negro, he is widening the breach between the upper and lower classes of his own race and creating a social problem that portends vastly more danger to civilization than the so-called Negro problem. The present great European war, enveloping two-thirds of the civilized nations of the world, is the direct result of class hatred among white people.

The statements set forth in the three prize letters are contradictory as the reader will see later own. Where one writer does not contradict himself, the other writer does it for him. The truth is, that none of the writers approach the subject from the same angle, and none of them agree upon any essential point. There is only one thing upon which all three are agreed and that is the everlasting hatred of the Negro because he is a Negro.

The first letter is by a Georgian. He begins:

"While the Negroes are not gaining any in land-ownership in my country, they are equaling the small white farmers in this respect. And when they once get possession of a farm big or little, the rule is that you can't buy it. It is lost for good to the white race."

We suppose the inference here in that nobody is buying any land in his county, as "while the Negroes are not gaining any in land ownership" they are "equaling the small white farmers in this respect."

In his opinion Negro farm ownership monopolizes Negro labor. He says:

"Again, when the Negro once gets a farm, not only is his own labor lost to the white man, but other labor as well, as he can hire five hands to work for him to the white man's one"

He next touches upon the mulatto and social equality question:

"There is not much mixing of the races in this country, but mulattoes are plentiful in the towns and cities and no white man is ostracized on this account, if he has money. At the same time there is no such thing as social equality, and I have never heard of a white man marrying a Negro woman, as the laws of our state will not tolerate any such thing."

It is refreshing to hear one of this type disclaim frankly that there is any such thing as social equality, and that he has never heard of a white man marrying a Negro woman. Wonder if he ever heard of a white man having a Negro common law wife? What he means is there is no legalized social equality.

Now his line of reasoning is lost in a burst of passion, as he says:

As a people they are demoralizing to any communitv. Their women as a rule have no regard for virtue or chastity and court the favor of young white men. All the blind tiger business is run by boot-legging Negroes who reside on the farms."

Any argument containing such sweeping statements as the above is illogical and disproves itself. Ever sane person knows that Negroes "as a people" are not demoralizing to any community. To admit this would mean that the whole South is in a state of demoralization because of the presence of eight million Negroes.

As to the second statement no man who respects his mother would make such a sweeping charge against the womanhood of a whole race as that contained in the above paragraph. And it is equally as absurd to say that ALL the blind tiger business is run by Negroes. This branch of Southern 'industry' is not wholly monopolized by the Negro. Still it is such absurd reasoning as this that Editor Poe accepts as "scientific" investigation of the race problem and accords the writer the first prize.

Next he gives his opinion of why white landlords prefer Negro tenants to white tenants, and incidentally accuses the landlord of putting the Negro and the poor whites upon the same social level. In this paragraph the reader will get an idea of the class hatred that exists among the whites. He says:

Landlords prefer Negro tenants to white and give them advantages that they positively refuse to extend to men of their own race. The white tenant has a hard time of it when he dickers with big landholders in a black community. The average landlord who lives in town puts the poorer whites down on the same social plane as the Negro and when it comes to selling land to the poor white man in small tracts and making the payments long and easy, they hoot at the idea. But they often sell to the Negroes at enormously high prices, hoping the Negro will fall down after he has about paid for the place and take it away from him, but Mr. Nigger often fools them on this scheme and pays out.

His argument on this point is contradicted by the writer of prize letter No. 2. This writer bluntly gives his reasons why white landlords prefer Negro tenants to white tenants as follows:

"The planter will not refuse to rent to a white man, but his objection to white "share-croppers" is so manifest that right now there is not a white man share-cropping in this end of the state. This objection is not without ground. They are so thriftless, unscrupulous and careless, that the farmer has learned through hard experience to let the white cropper severely alone. The Negroes possessing these same qualities probably in excess, can be made to do, while we have something of a compunction in trying to compel a white man in this manner. The white man has neither the inclination nor the capacity to push ahead and make money for himself and us, and resents anything like being dictated to."

The main point in the Negro's favor is that he is willing both to work and "stoop to conquer."

The writer of the second prize letter raises a point that must not be overlooked in dealing with the Negro farmer, if cotton is to remain the staple crop of the South. He says:

"I will say in the beginning, and in the end, that the Negro is absolutely indispensible to the cotton planters around here. In the first place the white man, his wife and children, are not physically able to cope with the Negroes in the cultivation of cotton. The Negro is constitutionally fitted for the long, hot cotton season. This fact alone should give him the right of way in the field."

According to the United States census reports Negroes raised 39 per cent. of the total cotton crop of the country in 1913. This percentage was made on farms either owned or operated entirely by Negroes.

One of the most interesting things about Mr. Pose prize letter is their code of reasoning. Here is an example from letter number two:

"The Negro land owner is the most indolent of all classes. . . . . Their homes are monuments of desolation."

How this thoughtful philosopher could harmonize land-ownership with indolence we are unable to see. It stands to reason that with white landlords charging Negroes exhorbitant prices for land, the indolent and lazy would not only

have no opportunity for acquiring a farm, but in the first place would have no desire to acquire one. The shabbyness of Negro farm houses may be accounted for. Negroes were brought up through slavery accustomed to live in mud and log cabins. Since emancipation neither their education nor environments have been sufficient to get the antebellum Negro out of the habit. Furthermore, when a Negro buys a farm it is a rare case in which he does not have to give a long term mortgage on it. Few Negroes are foolhardy enough to build a fine house on a farm upon which a white man holds a mortgage.

The writer of prize letter number 2 next reveals the real secret of why the Negro cannot get a square deal under the law in the South. We do not see how a civilized Anglo-Saxon could commit himself to such a confession of innate brutality, but he does it. He says:

"The white farmers all stick together when there is an issue between the white and the Negro, especially if it is of a criminal nature. For example, last year a white man shot and instantly killed a Negro over some trifle. The next day every white man for miles around was there to qualify as bondsman. The man was turned scott free, and nothing more has been heard of the affair. "Just before that killing a colored driver for one of the local dairies started to town with his milk. Before he had made his first delivery he was held up by five drunken white men. They demanded some of the Negro's milk. With the Negro's refusal they were enraged. They pushed him off the milk wagon, poured his milk and cream on the ground and then turned to beat up the Negro. Having no weapon for his defense, the driver picked up one of the empty cans and knocked one of the white men in the head. The lick proved fatal in a few hours. In sheer smypathy with public sentiment this Negro was given a sentence to the state pen.

"This seems like a most unjust difference, but it is the only way to keep the fact uppermost in the Negroes' mind that this is pre-eminently a white man's country."

When one reads a statement like the above one does not marvel that with the entire machinery of the law in the hands of the whites, there is one standard of justice in the courts of the South for Negroes and another standard of justice for whites. One does not marvel that the Negro has no protection under the law for his home, his life or his property. One does not wonder that the Negro is disfranchised, segregated, lynched and outraged in a thousand ways in the South, and there is no appeal before the Southern courts. It is "an unjust difference," of course, but, "it is the only way to keep the fact uppermost in the Negro's mind that this is pre-eminently a white man's country." And this is the way a race which has enjoyed two thousand years of civilization maintains its superiority over a race only three hundred years in civilization and only fifty years out of slavery.

The writer of prize letter number three who is a Southern woman, sets up an argument which the writer of letter number two proceeds to knock down: She says:

"Many white women whom I know live in constant dread and fear of Negroes. I learned to handle firearms years ago so as to be able to protect myself if left at home alone. and so have not suffered so much fear."

On this question writer of letter number two takes an entirely different view. He says:

"We entertain no fear of the Negro's barbaric spirit causing trouble among us, however. I have never heard of one interfering with the whites unless the trouble were superinduced by an overbearing white person. My mother and I live alone on the farm. I am away from the house all day and never suffer one minute's fear of them harming a hair of her head. In fact there is not a Negro in the twenty one families that would no protect her if she were in trouble."

The above goes to show how much at variance the Southern white people are upon some of the main essentials of the Negro problem. While we have only quoted a few brief extracts from the three letters, these are enough to show that the writers have no real information on the subject, but write merely to vent their feelings, revealing no facts but showing only how much they wish that the Negro problem could be settled according to their whims and prejudices. The writer who said that "the most indolent of all Negroes were the land owners," merely feels that the Negro has no right to own land at all. This is the spirit that inspired Mr. Poe's whole plan of rural segregation. In 1863, according to government records, Negroes owned 300,000 a cres of land. In 1913 the records showed that the Negroes owned 20,000,000 acres and operated 12,000,000 acres. An indolent, thriftless, non-producing and worthless race could not have made this economic gain in fifty years.

After all, the conditions are not so bad in the South as they are painted by the writers in Mr. Poe's "scientific' symposium. The Negroes and the best class of white people are on good terms, and hope to remain upon good terms, meanwhile working out a just and satisfactory settlement of their problem. Professional agitators of segregation and other laws aimed at a law-abiding and patriotic race, are not hindering the progress of the Negro so much as they are fomenting social and economic probleme that are sure to rise later on to overwhelm the agitators. Abuse of the white landlord in the South can have no other result than to array one class of whites against another, intensifying class hatred already existing and widening the breach.

COLORED QUARTERS.

(Richmond Va. News-Leader.)

The courts and not the press must settle the controversy regarding the transfer of Immanuel Baptist church. Whether the proposed transfer of the church property be valid and whether the recent amendment to the segregation ordinance be binding are questions that can only be determined by judicial inquiry.

But readers will readily see that back of this controversy is the great and vital question of providing adequate living quarters for our colored population. Richmond people do not need to be reminded that a city which employs thousands of colored people as domestics, as operatives and as laborers cannot get the maximum return for wages paid unless these workers live decently. A cook who sleeps with half a dozen other persons in a crowded room on some back street is not, in the nature of things, a good servant; a laborer who is crowded with his family into two foul rooms in the back of some filthy shanty cannot be efficient.

More than this, we must appreciate the fact that when we permit insanitary conditions to exist among our colored population as a result of over crowding, we menace the physical well being of the entire city. A high death rate among our negroes inevitably means an increasing rate among the whites.. The cook or nurse who contracts tuberculosis is not kept by any special Providence from infecting the mistress she serves or the infant she attends.

Still more basic is the consideration that over-crowding and immorality go together—a consideration which has a special bearing at this time. We are within two years to attempt the enforcement of statutory prohibition in Richmond and we are determined to give it a fair test. All of the city's police are agreed that the most difficult field of enforcement will be in the over-crowded, congested colored quarters.

We must give our colored people more space in which to live. Common justice demands it. Conditions in their principal residential section north of Clay street have become unbearable. They either must take their chances in a gamble with death must leave Richmond or must find new homes here. The only question which fair-minded Richmond will raise is how it will provide these homes and where it will locate them.

Two years ago we had an active housing association which set itself to solve the problem. It did good work for many months and filed a report which should have been read by every citizen of Richmond. But through lack of co-operation on the part of those from whom it had reason to expect support, the housing association could not carry out its program. Its work should be revived and given all the encouragement of the city government. Relief cannot be deferred. Something must be done quickly.

TO TEST VALIDITY OF SEGREGATION LAW

Special to THE NEW YORK AGE.

Baltimore, Md., Oct. —The final draft of the injunction proceedings that the colored citizens will institute in the the United States Circuit Court looking toward a judicial interpretation of the Curtis Segregation law is about completed and will be filed either this Thursday or Friday. C. C. Fitzgerald is the attorney in the case, and he will have the assistance of W. Ashbie Hawkins and possibly other attorneys.

The case grew out of the reting of the property at 1929 Etting street to a Hebrew groceryman. The police informed him that he could conduct business there, but that his family could not live there.

The legal proceedings will take the shape of an attempt to secure an order restraining the Mayor, City Council and the police from interfering with the tenant or with the owner. the Rev. W. A. C. Hughes of Washington. It is expected that the matter will reach the United States Supreme Court for final adjudication. Should the decision be against the validity of the law it will probably end such legislation in this country.

SEGREGATION KILLED IN BIRMINGHAM.

Special to THE NEW YORK AGE.

BIRMINGHAM, Ala., July 21.—The Board of Commissioners of the city of Birmingham have had before them for several days a resolution which had for its object the segregation of the white and colored people in this city.

When the matter was brought to the attention of the colored people a few of the business and professional men quietly organized a little campaign among themselves. They got the leading colored people and white people and with their united forces made an effort to defeat the proposed ordinance.

The colored people went before the Board of Commissioners, who received them in a most courteous and kindly way, and after the colored people were heard a unanimous vote was passed to postpone any action looking toward segregation of the races in Birmingham. This is taken to mean that the proposed action is dead.

Segregation - 1914
(See also under Agriculture, Social Conditions, etc.)

Segregation Points Toward The Economic Elimination And Annihilation Of The Neg

The Journal and Guide 3-28-14

This editorial is inspired by the adoption Friday night March 20th, of a Segregation Ordinance by the Norfolk City Fathers to take the place of the one declared invalid, unreasonable and unjust, by Police Justice James S. Barron, and ruled out on a technicality by Judge McLemore of the City Circuit Court when appealed.

The new ordinance as adopted by both bodies of the city council with only one dissenting vote differs from the old ordinance in one or two essential parts. It establishes the right of the city to appeal by eliminating the jail sentence from the penalty for its violation, and under its provisions,—whether intended so to be or not,—is operative in only such city blocks as are already "white" or "black" as defined by the ordinance.

The old ordinance defined a block as "white" or "black" in proportion to the number of white or colored residents in the block. Strange to say the new law takes no congnizance of blocks occupied by both races. From a layman's point of view the ordinance merely anticipates a condition that may never exist, still in its final analysis, it is as objectionable as the old ordinance in as much as in its legal aspects it abrogates the right of one citizen to contract with another and is a serious manace to the economic advancement, and even existence, of the Negro.

In order to conform to a legislative statute it is framed to "prevent conflict and ill-feeling between the white and colored races in the city of Norfolk, and to preserve the public peace and promote the general welfare by making reasonable provision requiring the use of separate blocks for residents for white and colored people respectively."

In this particular it is a misnomer. No arbitrary law, no manner of class legislation, can prevent ill-feeling between the races. On the other hand it can only serve to accentuate race prejudice and is of itself a practical demonstration of ill-feeling between the races. As Dr. James B. Dudley has wisely said, "That government is best that governs least—that places no unnecesary restrictions and handicaps upon the activities of the people."

The Board of Aldermen voted unanimously for the adoption of the ordinance, according to press reports. It was not stated that any member was absent. In this connection The Journal and Guide desires to make some observations, for the special benefit of colored citizens of Monroe ward, which embraces all of Huntersville, Lindenwood and Barboursville. This territory is inhabited almost entirely by colored people. There is a white grocery store, however, on almost every street corner. These are maintained bythe patronage of Negroes. It so happens that Mr. W. R. Payne, a member of the Board of Aldermen, runs a grocery store in one of the blocks in Huntersville which is not defined in the new ordinance as being either white or black. This emphasizes a feature of the ordinance that subjects the Negro to a crushing business competition, that if not corrected will result in his ultimate elimination as a business factor. Mr. Payne lives in Park Place, an exclusive white community, removed from any possible menace of Negro invasion by technical stipulations made in the deeds to the property. He is permitted under the law to do business, however, in an exclusively colored community, which is neither protected by the segregation ordinance nor by legal or technical restrictions from the competition of white business men. It is interesting to note that notwithstanding Mr. Payne's business relations with Negroes, notwithstanding the fact that he derives his support from the patronage of Negroes, he votes to stigmatize them as legal undesirables.

We mention the case of Mr. Payne because his term of office expires soon, and he will doubtless stand for re-election. We do not see how the colored citizens of Monroe ward,—about four hundred of whom are qualified to vote,—can avoid showing their resentment of Mr. Payne's attitude without stullifying their consciences.

The vote in the Common Council was almost unanimous, only one member, Mr. John J. Pitt of Washington Ward voting against it. Mr. Pitt made a statement before casting his vote to the effect that he "did not think the measure was just to the colored residents of the city. I cannot get the consent of my conscience to vote for it and for that reason make this statement before voting." He said further that he "did not subscribe to the doctrine that 'might makes right', and that he regarded human rights above property rights." Those were lofty sentiments. It requires great courage for a young Southern white man to take that stand. He stood alone, which was not a rare thing. But it gives him more honorable distinction because of having stood alone. The colored citizens of Norfolk, who have long suffered as the result of unjust restrictions, have written the name of John J. Pitt upon a roll of honor which is headed by the names of those princely Virginia gentlemen, Tazewell Taylor and James S. Barron.

We fail to recognize the necessity of a segregation ordinance in Norfolk. The Negro does not want to encroach upon the precincts which the white man has set aside for himself. He does not want to invade the white man's exclusive reservations.

The Negro does want room for expansion, however. He cannot be restricted to an area inadequate to meet the demands of natural growth and survive the pressure of economic competition. THE NEGRO'S FIGHT AGAINST SEGREGATION IS NOT A FIGHT TO LIVE WITH THE WHITE MAN. BUT A FIGHT TO LIVE BY HIMSELF.

In the language of Dr. Grimke, "Give the colored man a chance. If he can rise, let him get up. If he cannot rise, let him sink. The colored people are not going to be your equals if God did not make them so. The laws of nature will settle that." this is all the Negro asks. A white man's government that is not willing to accord him this chance is actuated by motives of moral cowardice.

There is no need of segregation by legislation in Norfolk. There is already an unwritten law in this community as inviolate as the law of self-preservation itself, which restricts the two races to certain sections of the city. The enforcement of these restrictions is entirely in the hands of white men who would not violate this covenant were it at all probable that a Negro would attempt to cross the dead line. We have witnessed the development of white community after white community in this city, and we have yet to learn of a Negro attempting to purchase, rent or occupy property within the bounds of one, and no special legislation has been required to effect this complete and voluntary separation.

We have been asked why the Negro objects to segregation? We do not object to segregation as voluntarily practiced by both races because of the natural law of selection which leads members of separate races to group together, which is a good and desirable thing in our situation, but we do object to segregation by legislation, because— "It stigmatizes us as legal undesirables; consigns us to undesirable localities; denies us participation in public improvements; subjects us to unsanitary conditions; increases our inconveniences; diminishes our accommodations; deprives us of police protection; restricts property values; exposes us to crushing business competition, and intensifies race prejudice."

It is class legislation in which the Negro has no voice and little influence. All segregation movements have worked to the disadvantage of the Negro. The separate car law, for example, is very fair upon its face, but it is operated with great unfairness to the Negro because he has no voice at the seat of power.

Take the case of the old Ninth Ward, for example. Of the $274,000.00 appropriated for improvements in that ward not one dollar of it was spent for street

Segregation - 1914

COMMITTEE HEARING AT D.C. ON SEGREGATION BILL

The Guardian 3-21-14

GEORGIA CONGRESSMAN PUT SEGREGATION ON BASIS COLORED AMERICANS ARE INFERIOR—ADMITS DESIRE TO ELIMINATE — GRIMKE OPPOSES — SAYS COLORED WILL NOT BE EQUALS OF WHITES IF GOD DID NOT WANT THEM TO BE SO — CONG. MADDEN OPPOSES BILLS.

(Washington Post, March 7, 1914.)

Segregation of the white and Colored races in the government employ was urged yesterday by Representative James B. Aswell, of Louisiana, and Representative Charles G. Edwards of Georgia, both of whom appeared before the House committee on reform in the civil service on bills they have introduced to effect the object.

[redacted] ed, and that 1[redacted] clerks had petitioned to be transferred from the Colored [redacted] proposes segregation throughout the country of the executive departments at Washington. [redacted] that "Best"

[redacted] segregation.

[redacted] interrupted by [redacted] in [redacted] contended that [redacted] would not care to [redacted] with Colored [redacted] leagues; that no one would [redacted] a Colored President, and [redacted] Colored people in the [redacted] elsewhere favor segregation.

Edwards of Georgia Admits Desire to Eliminate.

Mr. Edwards declared it would be better for both races if white and Colored workers were separated and that he would eliminate the Colored government employe entirely if he could.

Unverified Charge Made —Probably False—If True Not Typical.

He cited a case of a young white woman recently appointed to one of the executive departments in Washington, who was assigned to a desk beside that of a Colored man, and said that before night she had received a note from the Colored man asking if he might call on her. The young woman, Mr. Edwards said, complained to the chief, who told her that the Colored man was well educated and that she should not feel offended.

Complaints Probably Solicited—Admits Segregation Based on Rank Called Inferior.

Mr. Edwards added that he had received complaints from white employes of practically all the departments about the lack of segregation.

"I CERTAINLY OBJECT TO WHITES AND COLORED PEOPLE WORKING SIDE BY SIDE," he continued, "IT FORCES UPON WHITE PEOPLE THOSE OF AN INFERIOR RACE and you ought not to force while employes to bend the Caucasian pride."

One Republican Right at Least.

Representative Madden of Illinois asserted that the segregation plan was discriminatory and unconstitutional.

Grimke Appears in Opposition.

Archibald H. Grimke, Colored, representing the National Association for the Advancement of the Colored Race, predicted that the Colored race would be part of the governing class in this country within 50 years.

"Give the Colored man a chance," argued Grimke. "If he can rise, let him get up. If he cannot rise, let him sink. The Colored people are not going to be your equals if God did not make them so. The laws of nature settle that."

Segregation of Clerks in Federal Departments Creates Stir at Meeting —For an Equal Show.

Poor Excuse For Segregation

The Journal and Guide 11-20-14

The Progressive Farmer, leading exponent of rural segregation of the races insists that segregation is necessary to the promotion of successful co-operative movements among farmers and supports its belief with the following argument:

"Negro farmers and white farmers will not work together in co-operative enterprises any more than in social life. If fifty white and fifty Negro landowners live in the same neighborhood no white co-operative enterprise, school or church will be as good as if all the hundred residents were white men working together in every thing as only equals can work, therefore the only way to develop rural co-operation or a satisfactory social life in the country is to have white farmers grouped together. The North Carolnia Union land segregation plan would not interfere with white farmers having Negro tenants, but it would prevent Negroes from buying land in white communities where they were not wanted. Such a law is imperatively needed for the development of rural co-operation."

Ever since the emancipation of the Negro whites and blacks have lived together in the same communities and have had their separate churches, schools, lodges, farmers' alliances, etc. Why cannot the races continue to live side by side and have separate co-operative movements. All over the South today co-operative movements are being organized among Negro farmers and they are being organized and operated just as if no white farmers existed in the world. If Negroes can live in the same community with whites and have co-operative enterprises why cannot whites have theirs without interfering with the purchase of land by Negroes.

Colored farmers of Brunswick County Virginia have organized a co-operative movement under the operation of which they propose to buy guano, live stock, farming implements and all farm supplies in

THE SEGREGATION AND "SOCIAL EQUALITY" HOWL.

When a white man decides to do anything whatever under the sun nothing will restrain him, short of a live miracle, something he can see and feel and can be made to respect, the miracle often having to take the physical form of knocking death into him that he may see life and his neighbor's rights from the proper view point. The bare question of right, of justice, seldom enters into his calculation; his desires dominate him, his thought and his conduct. He is a Simite, pure and simple, harnessed to his brother Desirite. He does not care who has the object he desires, as far as race, color and condition affect it; he goes after it with all the reported subtlety of the serpent, who made trouble for himself and Adam and Eve and the rest of their race.

Although the Supreme Court of North Carolina has declared urban segregation of the races unconstitutional, and questioned the power of the legislature to enact a segregation law that would stand the test of Federal Court interpretation, and although the best sentiment among the white citizens of North Carolina appears to be opposed to further agitation of the question, Mr. Clarence Poe, the editor of the *Progressive Farmer*, insists that rural segregation is good and necessary for both races, and is keeping the newspaper editors and other thinkers of the state stirred up and talking back at him. Much exasperation appears in the talkfest.

The Greensboro *Daily News* says: "Unless there is at least a fair chance that these drawbacks may be overcome we, for one, see no use in prolonging a discussion of the impossible." In the same issue the *News* appears a long communication by Dr. H. O. Alexander, in which he says:

In fact, since the question has been omitted from the program of the Raleigh mass meeting, and since the Supreme Court has decided that the city of Winston-Salem must get special authority in order to enforce a segregation ordinance, one of our State papers, together with such social equality Negro papers as NEW YORK AGE, have expressed the opinion that this question will not be pressed for solution. To all such I wish to say that this is a vital living problem as long as North Carolina has a large rural population that would preserve for its prosperity a white civilization in rural communities. There are thousands of patriotic countrymen who will advocate and press this question until it shall be settled to the having of white communities and the protection of our homes and our women and children—and that, too, with benefit rather than detriment to the Negro.

We are sure Dr. Alexander cannot define social equality and would not understand it if we should define it for him. He knows this, as do all Southern white men, and he only uses it, as all of them do, to bar the Negro citizen from all participation in the rights of government equally with white men and to deny his rights to make and enforce contracts, with public carriers and purveyors, as others do it.

questions involved in the social relation begin and end with the personal rights of the individual, which no legislation can touch without impairing the liberty of the individual in his private and domestic relations. Alexander, therefore, begs the question, when he arbitrarily classifies THE AGE, as a "social equality Negro newspaper." Holding the views he does, we should regard Dr. Alexander as a dangerous person to admit to our family circle, and there is no law or constitutional authority for law to compel us to do so; but we would not question his right to live in the same street and block with us, nor to ride in the same passenger coach or Pullman Palace car with us, because those are not personal but civil rights.

Dr. Poe insists that the mulatto population is on he increase, and shows that it is so by statistics, and that the only way to prevent it and save the white man's [redacted] segregation of the [redacted] mulattoes from 11 per cent. in 1850 to 20 per cent. in 1910, in North Carolina, Dr. Poe thinks, "should stagger humanity and compel a awakening of all our people," but it does not. The time to stop blood amalgamation is just before it is begun; just after it is begun the time is forever too late. It begins to look to us as if Dr. Poe needs segregation more than North Carolina needs Dr. Poe.

LAW AND ORDER" IN THE SOUTH

The Crisis 1/13-14

It is an established fact that the average man, smart and wise in most questions, yet makes of himself the most egregious ass on some one question. As with men, so with newspapers.

In Greensboro, N. C., recently a well-known and highly respected colored man bought property in what is termed the "white section" of the town and moved in, eliciting the editorial remarks from one of the newspapers of the place that "the white man is in the saddle. He is in control [redacted] South and he proposes to continue there." Our Caucasian contemporary, whose racial boast is "law and order," states that though there is no law prohibiting the colored man from moving into a white district, nevertheless,

THE SEGREGATION AND "SOCIAL EQUALITY" HOWL.

When a white man decides to do anything whatever under the sun nothing will restrain him, short of a live miracle, something he can see and feel and can be made to respect, the miracle often having to take the physical form of knocking death into him that he may see life and his neighbor's rights from the proper view point. The bare question of right, of justice, seldom enters into his calculation; his desires dominate him, his thought and his conduct. He is a Sinite, pure and simple, harnessed to his brother Desirite. He does not care who has the object he desires, as far as race, color and condition affect it; he goes after it with all the reported subtlety of the serpent, who made trouble for himself and Adam and Eve and the rest of their race.

Although the Supreme Court of North Carolina has declared urban segregation of the races unconstitutional, and questioned the power of the legislature to enact a segregation law that would stand the test of Federal Court interpretation, and although the best sentiment among the white citizens of North Carolina appears to be opposed to further agitation of the question, Mr. Clarence Poe, the editor of the *Progressive Farmer*, insists that rural segregation is good and necessary for both races, and is keeping the newspaper editors and other thinkers of the state stirred up and talking back at him. Much exasperation appears in the talkfest.

The Greensboro *Daily News* says: "Unless there is at least a fair chance that these drawbacks may be overcome we, for one, see no use in prolonging a discussion of the impossible." In the same issue of the *News* appears a long communication by Dr. H. O. Alexander, in which he says:

> In fact, since the question was omitted from the program of the Raleigh mass meeting, and since the Supreme Court has decided that the city of Winston-Salem must get special authority in order to enforce a segregation ordinance, one of our State papers, together with such social equality Negro papers as NEW YORK AGE, have expressed the opinion that this question will not be pressed for solution. To all such I wish to say that this is a vital living problem as long as North Carolina has a large rural population that would preserve for its prosperity a white civilization in rural communities. There are thousands of patriotic countrymen who will advocate and press this question until it shall be settled to the having of white communities and the protection of our homes and our women and children—and that, too, with benefit rather than detriment to the Negro.

We are sure Dr. Alexander cannot define social equality and would not understand it if we should define it for him. He knows this, as all Southern white men do, and he only uses it, as all of them do, to bar the Negro citizens out of all participation in the rights of government equally with white men and to deny his rights to make and enforce contracts, with public carriers and purveyors, as others do it. The questions involved in the social relation begin and end with the personal rights of the individual, which no legislation can touch without impairing the liberty of the individual in his private and domestic relations. Dr. Alexander, therefore, begs the question, when he arbitrarily classes THE AGE, as a "social equality Negro newspaper." Holding the views he does, we should regard Dr. Alexander as a dangerous person to admit to our family circle, and there is no law or constitutional authority for law to compel us to do so; but we would not question his right to live in the same street and block with us, nor to ride in the same passenger coach or Pullman Palace car with us, because those are not personal but civil rights.

Dr. Poe insists that the mulatto population is on he increase, and shows that it is so by statistics, and that the only way to prevent it and save the white man is to segregate the [illegible]. The increase of the mulattoes from 11 per cent. in 1850 to 20 per cent. in 1910, in North Carolina, Dr. Poe thinks, "should stagger humanity and compel an awakening of all our people," but it does not. The time to stop blood amalgamation is just before it is begun; just after it is begun the time is forever too late. It begins to look to us as if Dr. Poe needs segregation more than North Carolina needs Dr. Poe.

"LAW AND ORDER" IN THE SOUTH.

It is an established fact that the average man, smart and wise on most questions, yet makes of himself the most egregious ass on some one question. As with men, so with newspapers.

In Greensboro, N. C., recently a well-known and highly respected colored man bought property in what is termed the "white section" of the town and moved in, eliciting the editorial remarks from one of the white papers of the place that "the white man is in the saddle. He is in control of the South, and he proposes to continue there." Our Caucasian contemporary, whose racial boast is "law and order," states that though there is no law prohibiting the colored man from moving into a white district, nevertheless, he

---

COMMITTEE HEARING AT D.C. ON SEGREGATION BILL

The Evening [illegible] 3-21-14

GEORGIA CONGRESSMAN PUT SEGREGATION ON BASIS ORED AMERICANS ARE INFERIOR—ADMITS DESIRE TO ELIMINATE — GRIMKE OPPOSES — SAYS COLORED WILL NOT BE EQUALS OF WHITES IF GOD DID NOT WANT THEM TO BE SO — CONG. MADDEN OPPOSES BILLS.

(Washington Post, March 7, 1914.)

Segregation of the white and Colored races in the government employ was urged yesterday by Representative James B. Aswell, of Louisiana, and Representative Charles G. Edwards of Georgia, both of whom appeared before the [illegible] reform in the [illegible] bills they have introduced. [illegible]

Mr. [illegible] ed, and that I [illegible] clerks had pet[illegible] ed from the Colo[illegible] proposes segregation throughout the count[illegible] ecutive departments a[illegible]

PEOPLE necessary to the promotion of such co-operative movements lived together in the same communities and have had their separate churches, schools, lodges, farmers' alliances, etc. Why cannot the races continue to live side by side in co-operative enterprises any more than in social life. If fifty white and fifty Negro land-owners live in the same neighbor-hood no white co-operative enterprise, school or church will be as good as if all the hundred residents were white men working together in every thing as only equals can work together. If Negroes can live in side by side that of a Colored man, and said note from the Colored man asking he might call on her. The young woman, Mr. Edwards said, complained to the chief, who told her that the Colored man was well educated and that she should not feel offended.

"Negro farmers and white farmers will not work together in co-operative enterprises any more than in social life. If fifty white and fifty Negro land-owners live in the same neighbor-hood no white co-operative enterprise, school or church will be as good as if all the hundred residents were white men working together in every thing as only equals can work together. If Negroes can live in side by side that of a Colored man, and said note from the Colored man asking he might call on her. The young woman, Mr. Edwards said, complained to the chief, who told her that the Colored man was well educated and that she should not feel offended.

One Republican Right at Least.

Representative Madden of Illinois asserted that the segregation plan was unconstitutional.

Grimke Appears in Opposition.

Archibald H. Grimke, Colored, resenting the National Association for the Advancement of the Colored Race, would eliminate the Colored race entirely if he could.

Unverified Charge Made —Probably False—If True Not Typical.

He cited a case of a young white woman recently appointed to one of the executive departments in Washington, who was assigned to a desk be-[illegible] that before night she had received a [illegible] he might call on her. The young woman, Mr. Edwards said, complained to the chief, who told her that the Colored man was well educated and that she should not feel offended.

Complaints Probably Solicited—Admits Segregation Based on Rank Called Inferior.

Mr. Edwards added that he had received complaints from white employes of practically all the departments about the lack of segregation.

Edwards of Georgia Admits Desire to Eliminate.

Mr. Edwards declared it would be better for both races if white and colored workers were separated and that he would eliminate the Colored government employe entirely if he could.

Poor Excuse For Segregation

—For an Equal Show.

The Progressive Farmer, leading [illegible] **exponent of rural segregation** [illegible] **the races insists that segregation** [illegible] **"Best"**

Least.

of Illinois

plan was

itutional.

sition.

red, rep-

ation for

ed Race,

ce would

s in this

chance,"

rise, let

let him

not go-

did not

ture set-

try is to have white farmers group-

ed together. The North Carolina Union land segregation plan would not interfere with the purchase of land by Negroes.

Colored farmers of Brunswick County Virginia have organized a co-operative movement under the operation of which they propose to buy guano, live stock, farming implements and all farm supplies in

Ever since the emancipation of

(Segregation - 1914 (Social Conditions etc) Under Agriculture)

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

will be kept out—by violence if necessary! Also, "If he undertakes by a process of law to move into a white neighborhood there will be other processes that will move him out." 2/3/14

...lowing ... prior editorial utterance a committee of ...missioners to have th...

...undertook to ...estion by a process of "law and order" the fathers these men rebelled against "law and order." At the points of federal bayonets "law and order" was forced down their rebellious throats.

THE AMERICAN SPIRIT OF FAIR PLAY

The Atlanta Independent 3-14-14.

The American Republic was founded by persecuted people from the Old World in order that they might worship God according to the dictates of their own conscience, and might establish a government of the people, for the people and by the people; where every man would stand equal before the law and be a sovereign voter of the government. The spirit of Americanism is expressed in this epigram, "Taxation without representation is tyranny." These words were utted by the famous Patrick Henry of Virginia, and when the Republic was founded, it was founded upon the fundamental doctrine that "all men are created equal and endowed by their Creator with certain inalienable rights, among these, life, liberty and the pursuit of happiness." This is the language of the immortal Declaration of Independence for which men bled and died to maintain this self evident truth. This was the issue in the American Revolution, and this doctrine triumphed. And this is the chief cornerstone upon which the American government rests. Whether the author of the Declaration of Independence meant it or not, he never uttered a greater truth, and no doubt, was so inflated with divine inspiration that had he not uttered it, the very rocks would have cried out. It might have been like Balaam, who wished to curse the people of Israel, but could not, because he was under the direct control of God Almighty, and when he went to curse, he blessed. It might have been that this great political philosopher was constrained, in spite of himself, to give utterance to this great doctrine of the equality of all men before the law, and their right to participate in the immunities and emoluments of government. It might have been, in spite of himself, yet it is true. The substance of that doctrine may be found expressed by Voltaire, Miribeau, Robespierre and other great French statesmen during the French Revolution. It is written on the very consciousness of mankind, and when they are true to themselves, they express it.

There are those who undertake to confine this only to certain races of mankind, but there is no doubt in the minds of all fair minded men that this expresses the spirit and sentiment of every reasonable and true man, especially of every true American. Now when The Independent hears the peanut politicians uttering the contrary doctrine, it is at a loss to know how they can reconcile it with this great American standard of fair play. It wonders how can they reconcile it with the doctrine of the founders of this great Republic, and the very people, who themselves, had suffered persecution and discriminations. It is forced to exclaim in the language of another: "O Consistency, thou art a jewel." This doctrine is expressed in the well known song, "The home of the brave, and the land of the free." That class of Americans who preach the doctrine of proscription on account of race, color or previous condition repudiate the great basic principle upon which this Republic rests. It is expressed in the well known words, "Equal rights to all, and special privileges to none." And how strange it is that men quote this doctrine, and yet do not practice it.

Now The Independent does not contend that the average Negro has risen to the same plane as the average white man, but that is no reason why he should not have the same common rights and enjoy the same emoluments of government as his white neighbor. And The Independent can not bring itself to believe that those are our best friends who put stumbling blocks in our way and deprive us of these common rights which belong to all citizens alike. The harmless and most illiterate man in the government should have the same recognition as regards his rights as the gratest; otherwise, it would be special privileges to some, and that is antagonistic and in direct conflict with the American spirit of fair play. The Independent has often wondered how our white neighbors could say they are our best friends when they withhold from us explicitly and implicitly those rights which all classes of citizens should enjoy in common—equal rights before the law, in the courts, equal accommodations on the railroad and street cars, and in school houses, on the farms as well as in government.

The Independent admits that our white neighbors are better equipped and better experienced in governmental matters than the Negro, but this is no reason why he should not have a fair chance to make all of himself possible, especially so, in view of the fact that he is called upon to pay his taxes like his white neighbor and to perform all the duties and responsibilities that are enjoined. Rights and duties should correspond. It is unfair and unjust to call upon any class of citizens to pay taxes and to pay penalties when crimes are committed, and then bar them from rights and privileges in the courts, in government and in other public functions. It is unfair, unjust and unreasonable, and the fact that the American government claims to be predicated upon the tenets of the Bible, which teaches that out of one blood God made all men that dwell upon the face of the earth, and that he is no respector of persons, it is all the more difficult to understand. We can never believe that any people are our best friends until they are willing to give us a square deal, until they are willing for the burdens to be shared and shared alike in duties and responsibilities as well as in rights and responsibilities. That is the true American spirit, and any other doctrine and practice is utterly inconsistent and in conflict with it. The true American doctrine is to encourage rather than discourage, to help rather than to hinder. The Negro only asks a square deal in the spirit of Americanism; that all men stand equal before the law and are entitled by reason of taxation to representation, and that no class of citizens is entitled to special favors when all bear equal burdens based upon the individual and not upon any class of individuals. Every man pays the same tax on his dollar's worth of property, and every man should enjoy the same amount of rights and privileges upon that service rendered the government. And this is all the Negro asks and should receive no less; and those are only our true friends who not only preach this doctrine but practice it. "Equal rights to all, and special privileges to none."

WHITES TRY TO DRIVE NEGROES OUT IN PHILA.

Special to The New York Age.

PHILADELPHIA, Pa., July 15.—Mrs. Mary E. Montague, a colored woman, purchased, for residential purposes, a house at 1904 North St. Bernard street, West Philadelphia, and took possession for June 7.

White neighbors objected to her presence and on the night of June 30, a mob of a thousand whites bombarded the house with bricks and stones, finally using firearms, compelling the demonstration with threats of death if the occupants remained until the next day.

For two hours the mob raged, damaged the house front and rear, no response being in evidence. No response to a telephone call from a saloonkeeper at the corner of 53rd street and Westminster avenue on policeman responded who sent in a riot call. Two wagon loads of officers were then sent to the scene and order restored.

Mrs. Montague purchased the property through a colored agent and had no prior intimation that the white people of the neighborhood objected to colored residents.

The Department of Public Safety has made an investigation and it is reported that a number of the ringleaders have been arrested. It is probable also that a storekeeper in the neighborhood, who sold fireworks at half-price, to 'blow the niggers out,' will be indicted.

will be kept out—by violence if necessary! Also, "If he undertakes by a process of law to move into a white neighborhood there will be other processes that will move him out." 2/3/'14

[illegible] editorial utterance a committee of [illegible] missioners to have th[illegible]

[illegible] undertook to [illegible] estion by a process of "law and order" the fathers these men rebelled against "law and order." At the points of federal bayonets "law and order" was forced down their rebellious throats.

THE AMERICAN SPIRIT OF FAIR PLAY

The Atlanta Independent 3-14-14.

The American Republic was founded by persecuted people from the Old World in order that they might worship God according to the dictates of their own conscience, and might establish a government of the people, for the people and by the people; where every man would stand equal before the law and be a sovereign voter of the government. The spirit of Americanism is expressed in this epigram, "Taxation without representation is tyranny." These words were utted by the famous Patrick Henry of Virginia, and when the Republic was founded, it was founded upon the fundamental doctrine that "all men are created equal and endowed by their Creator with certain inalienable rights, among these, life, liberty and the pursuit of happiness." This is the language of the immortal Declaration of Independence for which men bled and died to maintain this self evident truth. This was the issue in the American Revolution, and this doctrine triumphed. And this is the chief cornerstone upon which the American government rests. Whether the author of the Declaration of Independence meant it or not, he never uttered a greater truth, and no doubt, was so inflated with divine inspiration that had he not uttered it, the very rocks would have cried out. It might have been like Balaam, who wished to curse the people of Israel, but could not, because he was under the direct control of God Almighty, and when he went to curse, he blessed. It might have been that this great political philosopher was constrained, in spite of himself, to give utterance to this great doctrine of the equality of all men before the law, and their right to participate in the immunities and emoluments of government. It might have been, in spite of himself, yet it is true. The substance of that doctrine may be found expressed by Voltaire, Miribeau, Robespierre and other great French statesmen during the French Revolution. It is written on the very consciousness of mankind, and when they are true to themselves, they express it.

There are those who undertake to confine this only to certain races of mankind, but there is no doubt in the minds of all fair minded men that this expresses the spirit and sentiment of every reasonable and true man, especially of every true American. Now when The Independent hears the peanut politicians uttering the contrary doctrine, it is at a loss to know how they can reconcile it with this great American standard of fair play. It wonders how can they reconcile it with the doctrine of the founders of this great Republic, and the very people, who themselves, had suffered persecution and discriminations. It is forced to exclaim in the language of another: "O Consistency, thou art a jewel." This doctrine is expressed in the well known song, "The home of the brave, and the land of the free." That class of Americans who preach the doctrine of proscription on account of race, color or previous condition repudiate the great basic principle upon which this Republic rests. It is expressed in the well known words, "Equal rights to all, and special privileges to none." And how strange it is that men quote this doctrine, and yet do not practice it.

Now The Independent does not contend that the average Negro has risen to the same plane as the average white man, but that is no reason why he should not have the same common rights and enjoy the same emoluments of government as his white neighbor. And The Independent can not bring itself to believe that those are our best friends who put stumbling blocks in our way and deprive us of these common rights which belong to all citizens alike. The harmless and most illiterate man in the government should have the same recognition as regards his rights as the gratest; otherwise, it would be special privileges to some, and that is antagonistic and in direct conflict with the American spirit of fair play. The Independent has often wondered how our white neighbors could say they are our best friends when they withhold from us explicitly and implicitly those rights which all classes of citizens should enjoy in common—equal rights before the law, in the courts, equal accommodations on the railroad and street cars, and in school houses, on the farms as well as in government.

The Independent admits that our white neighbors are better equipped and better experienced in governmental matters than the Negro, but this is no reason why he should not have a fair chance to make all of himself possible, especially so, in view of the fact that he is called upon to pay his taxes like his white neighbor and to perform all the duties and responsibilities that are enjoined. Rights and duties should correspond. It is unfair and unjust to call upon any class of citizens to pay taxes and to pay penalties when crimes are committed, and then bar them from rights and privileges in the courts, in government and in other public functions. It is unfair, unjust and unreasonable, and the fact that the American government claims to be predicated upon the tenets of the Bible, which teaches that out of one blood God made all men that dwell upon the face of the earth, and that he is no respector of persons, it is all the more difficult to understand. We can never believe that any people are our best friends until they are willing to give us a square deal, until they are willing for the burdens to be shared and shared alike in duties and responsibilities as well as in rights and responsibilities. That is the true American spirit, and any other doctrine and practice is utterly inconsistent and in conflict with it. The true American doctrine is to encourage rather than discourage, to help rather than to hinder. The Negro only asks a square deal in the spirit of Americanism; that all men stand equal before the law and are entitled by reason of taxation to representation, and that no class of citizens is entitled to special favors when all bear equal burdens based upon the individual and not upon any class of individuals. Every man pays the same tax on his dollar's worth of property, and every man should enjoy the same amount of rights and privileges upon that service rendered the government. And this is all the Negro asks and should receive no less; and those are only our true friends who not only preach this doctrine but practice it. "Equal rights to all, and special privileges to none."

WHITES TRY TO DRIVE NEGROES OUT IN PHILA.

Special to The New York Age.

Philadelphia, Pa., July 15.—Mrs. Mary E. Montague, a colored woman, purchased, for residential purposes, a house at 1904 North St. Bernard street, West Philadelphia, and took possession June 7.

White neighbors objected to her presence and on the night of June 30, a mob of a thousand whites bombarded the house with bricks and stones, finally using firearms, compelling the demonstrators with threats of death if the occupants remained until the next day.

For two hours the mob raged, damaged the house front and rear, no police being in evidence. In response to a telephone call from a saloonkeeper at the corner of 52nd street and Westminster avenue one policeman responded who sent in a riot call. Two wagon loads of officers were then sent to the scene and order restored.

Mrs. Montague purchased the property through a colored agent and had no prior intimation that the white people of the neighborhood objected to colored residents.

The Department of Public Safety has made an investigation and it is reported that a number of the ringleaders have been arrested. It is probable also that a storekeeper in the neighborhood, who sold fireworks at half-price, to "blow the niggers out," will be indicted.

RALLY FOR SEGREGATION TEST

Actually in the interest of the [illegible] Courier

[illegible] validity of the Curtis Segregation law will be tested in Asbury M. E. Church Thursday night.

The speakers included Revs W. E. Williams, S. H. Norwood, and A. L. Gaines, and attorney C. C. Fitzgerald.

Action to test the law will be filed in the United States Court in a few days.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Segregation — 1914
(See also under Agriculture, Social Conditions, Etc.)

SAYS PRESBYTERY NEVER OPPOSED ST. JAMES REMOVAL

News Editorial Castegating Alleged Attitude of Leading Churchmen of White Connection Stirs Up Hornet's Nest and Prompts Protest

New York News

LAWTON GIVES FEW INSIDE FACTS

Declaring That Presbytery Two Months Ago Sanctioned Sale of St. James Property and Had Recommended That Church Extension Society Grant Added Sum — Popular Pastor Defends Superiors.

Rev. William R. Lawton, pastor pro tempore of St. James Presbyterian Church, takes exception in the following letter to the editorial in last week's issue of the News criticizing the alleged attitude of the New York State Presbytery, relative to the attempt of the Harlem covenanters to keep the colored Presbyterian Church out of Harlem. The Puritan Church (white) of West 138th street, Harlem led the protest, and it has been rumored that that church was to be purchased by the St. James Congregation. This has been deemed and it is now officially stated that the new St. James will be in West 138th street, Harlem. The speech of John M. Roy all is declared by informants of the News to have been largely instrumental in making the entire Presbytery see the light. Mr. Lawton's letter follows:

To the Editor of The New York News:

Sir: Permit me to make the following correction to the report concerning the New York Presbytery and St. James' Presbyterian Church, as given in last week's issue. About two months ago the Presbytery granted the congregation of St. James' the privilege of locating in Harlem, anywhere from West 132nd street to West 140th street, between Lenox and Seventh avenues, in accordance with the wishes of the officers of the church, and instructed its church extension committee to give financial aid to the amount necessary for the erection of a suitable church building. Aside from Mr. Wilcox, who represented the Harlem White Property Owners' Association, two members of the Presbytery asked only for a careful consideration of the situation that neither the Puritan nor St. James' Church might suffer from the action of the Presbytery in the matter. There was not even a warm discussion—much less a bitter one. Drs. Forbes, Merrill-Smith and Coffin, members of the church extension committee, without mincing words, said that the question reduced itself to the saving of souls versus real estate interest, and that they are for the salvation of souls. While the motion was pending to recommit with full power to act, the writer asked the privilege of the floor for Mr. John M. Royall, who was chosen by the officers and pastor of St. James' to answer Mr. Wilcox. His address was an eloquent defense for colored tenantry in Harlem. It was listened to with marked attention. The Presbytery then reaffirmed its vote of two months ago without a dissenting voice.

W. R. Lawton.

Make Segregation Pay

The Journal & Guide

Necessity knows no law and discriminates in favor of no man nor race. That which has to be done can not be evaded, for the time at least, by those constrained by necessity, force, injustice, if you will, to do it, however repugnant, however unjust. Some of the greatest crimes in history have taken centuries to be righted, by the workings of the eternal law of even which requires a tooth for a tooth and an eye for an eye. But there is no satsfaction in this view of the matter of the wronged person or race, than there is in robbing him as Peter to pay Paul as Silas. Each person, each race, has to fight for his own in his own times and generation, and if he fails to get it he will not get it although he may bequeath the claim to his son for collection in his times and generation. It is in this way that claims, feuds, hates, are transmitted from sire to son. And this is what David meant when it was told him that the first son of Bath-sheba was dead, "I shall go to him, but he shall not return to me;" so, those who make trouble for themselves and necessarily for others, for no person makes trouble with and for himself alone, transmits it as a running issue from sire to son. So even with races and nations, and they always overtake it and have to settle it finally one way or another.

In dealing with the race question the white people of the South have been laying up for themselves trouble ever since the war, in dealing with the colored people as free men as they had done before the war in dealing with slave people. We say this more in sorrow than in anger, because we would that all men would shape their conduct one towards another by the Christian philosophy of Brotherhood and the solemn affirmation of our Declaration of Independence of the equality of all men in their "right to life, liberty and the pursuit of happiness." But we all have to accept conditions as we find them, or as they are made for us against our wills, until such time as we are able to have them as we desire them. And all things come to those who wait and hustle while they wait. A flagrant case in point is the precipitate action of the City Commissioners of Greensboro, one of the best cities in North Carolina, in passing a segregation act, because Prof. Windsor purchased a home in a block occupied by white people; the latter constraining him to dispose of his property at a sacrifice and petitioning the school to discharge him as principal of the colored graded school. Now race prejudice, segregation, violation of the sanctity of contract, confiscation of property and denial of the right to labor that he may live can go no further than this. What we said in The Journal and Guide of February 28, we repeat: "This case alone should arouse every Negro in North Carolina who has red blood in his veins to the importance of starting an orgnized legal fight upon segregation by legislation. Eternal vigilance is the price of liberty."

It should do more: it should put our thoughtful men and women in every community to thinking out the problem of how to make segregation pay most, and Neighborhood Societies can do this better as organizations than individuals can.

SEGREGATION

The question of segregation in the several departments of the government should interest colored Americans more than this European butchery. This government, if it went to war with a foreign foe, would want colored Americans. It is not only a shame but a disgrace to American civilization to know that the United States government tolerates and sanctions discrimination in the conduct of the government. The South has carried this infamous doctrine of segregation to the very walls in the North and the precincts in the East. What does this government expect the colored man to do? Certainly he is no fool, and he doesn't propose to submit tamely to these nefarious and diabolical acts of race prejudice without any cause whatever. The colored pulpit should do its duty. It is silent in everything but collecting money to go abroad. The colored pulpit has a duty to perform and it should get to work. One of the most ridiculous and most crazy occurrences took place in the Bureau of Engraving and Printing a few days ago that has ever shocked the brains of humanity. The Bee is informed that a certain colored woman raised a rough house and reported the affair to Director Rolph, because the colored scrub women were permitted to use the toilets set apart for colored women. Whoever heard of such a thing? Here are Negro women working together and because some hold a little better position, so to speak, than the other, those who hold inferior positions must not come in contact with the sainted ones who feed the poor or do other work that may be a little better, in salary, than that done by the scrub women. Director Rolph, who generally does things for the betterment of all concerned, has adjusted the matter to the satisfaction of both sides.

The Bee cites these circumstances to let the readers of The Bee see how foolish some colored people are, and how their conduct looks in the estimation of more intelligent people.

Because a human being holds an inferior position than another, must it be said that such a person must be prevented from entering the Kingdom of Heaven? Must the cart driver, who has lived an upright and Christian life be barred from the Kingdom of Heaven because upon earth he worked in the dirt? Many of the char women in the Bureau of Engraving and Printing come from some of the best families in the city. In many instances there is more segregation among colored people than there is among any other nationality. The Negro is the only nationality who is ashamed of himself. Many of them are better satisfied in the company of an inferior white person than they are in the company of the most refined blacks.

Segregation has taken a strong hold on the members of many colored church members and certain would-be social lights have become infected with the disease which is more effective than the "bontanic plague." Since the incoming administration many of these social kleptomaniacs have been given a ticket of leave man. If Dr. Booker T. Washington has been reported correctly, The Bee is of his opinion

that Negroes should beautify their homes and their surroundings and let the white people have all the enjoyment they can get out of segregation, but there should be no segregation under the government.

This government is the only one that discriminates against its citizens. This is the only government that uses its citizens in time of war and kicks them out of the back door when peace is declared. It is all well enough for Negroes to be Democrats, when that party gives them equal rights, but any Negro who is kicked into mince meat after he has sacrificed his body for that party and continues to support it is either insane or a traitor to his race.

"Segregation, thou art a Democratic jewel and a Negro asset."

THE N. A. A. C. P.

The Washington Bee

The President of the Local Branch of the N. A. A. C. P. Opposes the Aswell and Edwards Bills.

3-14-14

There was a hearing last Friday, the 6th, before the Committee of the House on Reform in the Civil Service on the bills of Aswell, of Louisville, and Edwards, of Georgia, which provide for the segregation of colored employees in the government service.

Edwards, of Georgia, appeared before the committee to advocate the passage of the measure offered by him and said that, in his opinion, colored people ought not to be appointed to any branch of the government, and if he had his way he would prevent such appointments by law.

When Edwards had concluded, the chairman of the committee, Mr. Godwin, of North Carolina, asked if others desired to be heard. At this point Mr. Archibald H. Grimke, one of the vice-presidents of the National Association for the Advancement of Colored People and president of the District of Columbia Branch of that organization, arose and said that he desired to be heard as representing the Association.

Mr. Grimke began by referring to the concluding remarks of Edwards.

"Now, gentlemen," said Mr. Grimke, "you have heard what has just been said. Look at the spirit which is at the bottom of this proposition. You have heard from the lips of an avowed segregationist that it is not separation he is aiming at, but absolute elimination. Think of a proposition like that in America, in a republic! I do not propose to argue the legality or constitutionality of these measures. Look at their spirit. Look at the motive which those who put them forward, confess to! Do you gentlemen approve that? Is that justice, or fair play, or democracy? Will you gentlemen say that it is? Is that the spirit which citizens of a republic should cherish toward one another? Is America, is a republic prepared to say to the world, "On the sole ground of race and color we propose to deny millions of human beings justice and equal opportunity? We propose to use the powers of government to keep them permanently in subordination and subjection? Are you, gentlemen, prepared to say that?"

At this point Mr. Godwin, the chairman, interrupted to say that the Southern people were friendly to the Negro.

"Friendly," Mr. Chairman?" responded Mr. Grimke. "What do you mean by friendly?"

"Why, I pay taxes to educate the Negro," said Mr. Godwin.

"Mr. Chairman, I don't like to hear you say that," responded Mr. Grimke.

"Why?" asked Mr. Godwin.

"Because, Mr. Chairman," responded Mr. Grimke, "it isn't true. You don't pay the Negroes' public school bill. Your assertion is contrary to every accepted principle of political economy. Here you are trying to collect by means of your income tax twelve millions of dollars from John D. Rockefeller. If you collect those twelve millions, will Mr. Rockefeller have paid that amount? You know that he will not have done anything of the kind. You know that the people who consume Mr. Rockefeller's oil will pay that tax. You know that every tax falls, in the last analysis, on the consumer, the laboring man, the poor man. The Negro is the consumer, the laborer, the poor man, and he pays the tax. The Negro pays for his own education in the South.

"Now, these colored people in the government service, how did they get into their present positions? By open, fair competition. How do they maintain themselves there? By faithful and official discharge of the duties assigned to them. It is employees of this character that these bills propose to insult, to humiliate, to degrade and to reduce to a new slavery. Don't you gentlemen suppose that we have the same feelings that you have? That what insults you would insult us; that what humiliates you would humiliate us; that what would degrade you would degrade us? Aren't we all human beings? Why, I know personally of a faithful colored employee, of twenty-five years service, who has been segregated under this policy which has been begun under Wilson's administration, and when he was taken out of the room which he had occupied for years, and placed in the ghetto apartment, he wept like a child. Why? Because he had been wounded to the quick. His segregation outraged the feelings of white women with whom he had worked for years, and they protested against it. Are you, gentlemen, in favor of that?"

A member of the committee said: "Well, only one class can govern in this country."

"Is that so?" asked Mr. Grimke. "What class? The capitalist class? I am a man past 60, and I can remember when men said that only rich men, men of wealth, capitalists, should constitute the ruling class. In fifty years all of that has been abandoned. Does anybody today say that only rich men should vote and hold office and constitute the ruling class? Who rules this country: the capitalist or the laborer? Will the gentlemen say that the capitalist alone should constitute the governing class, and that the laborer should be denied admission thereto? He knows he will say no such thing. He wouldn't dare say such a thing. Gentlemen, I predict that fifty years hence, the Negro will be a part of the governing class of this country, and that no man will attack his status. You say the Negro is inferior, that God made him so. If you believe that, what are you disturbed about? Why all this concern and anxiety? If the Negro is naturally and inherently inferior, you needn't be troubled about his future; for if your hypothesis is correct, the Negro will always be beneath you.

For a few weeks past "Creation," a so-called Christian moving picture entertainment, has been the drawing card at the U. B. O. A. Temple, formerly the Globe Theater, Wabash avenue and Seventh street. Admission being free, hundreds of people have witnessed the production. Saturday night, however, the Afro-Americans who attended found that new rules had suddenly gone into effect and they were huddled together in one section of the house.

"Mammies" Like It.

Protest to the management brought forth the statement that positive orders from the owners in New York were to the effect that white and black people were not to be allowed to sit together. Tuesday a reporter for the Chicago Defender sought Mr. Brown, the resident manager. He was not to be found, but his wife, acting as his spokesman, declared that segregation was instituted by Jesus Christ and that the delightful "mammies" who came there seemed to enjoy themselves so much and she could not see why Afro-American people did not like to sit together.

Salvation a la "Jim Crow."

"Creation" is an advertisement for some new religious (?) cult. No admission being charged, those in charge can do as they please when it comes to seating their patrons, but all self-respecting members of the race do not care for salvation a la "Jim Crow" nor do they relish being called "mammies." Miss E. Bulloch, 5742 Green avenue, was brave enough to leave the place when she found out the true conditions, as were a number of others.

Chicago Defender

Beyond Redemption.

Tuesday night the unexpected segregation order (following so quickly upon the Wilson-Trotter episode) nearly led to serious trouble in the sacred(?) temple when one lady patron absolutely would not be "Jim Crowed," selected her seat and remained in it throughout the performance, despite the efforts of the white-robed angel-like attendants to the contrary.

No doubt as long as "Creation" continues to fill the boards at the so-called temple there will be some Afro-Americans herded in the part of the place allotted to them, but unfortunately they are of the kind who are past the redemptive powers of the press.

The laws of the State of Illinois are very plain in this matter. Segregation on account of color is a violation of the statutes. It makes no difference whether the offenders charge an admission fee or not. There should be a vigorous prosecution of this case.

SEGREGATION ABOLISHED!

The Afro American

Rumor That Assistant Secretary Hamlin Has Done Away With Obnoxious Condition

3-14-14

Washington, March 13.—Segregation of the colored employes in the departments—that obnoxious thing which was started during the Taft regime and came prominently to the fore after the appointment of John Skelton Williams, of Virginia as assistant secretary of the Treasury has been abolished, according to current report, by C. S. Hamlin, of Massachusetts, who took William's place when the latter was appointed Comptroler of Currency.

Accerding to rumor, Mr. Hamlin's order applies to the Treasury Department and the Bureau of Engraving.

The matter of segregation has caused widespread criticism of the Wilson regime. Separate toilets, separate working rooms and other "jim crow" arrangements were provided for colored employes in many of the departments.

The National Association for the Advancement of Colored People, the National Negro Independent Political League, many daily papers in the North and West, the race press and Senator Clapp and others have protested strongly against the segregation idea.

J. C. Napier resigned as Register of the Treasury rather than submit to segregation and Henry Lincoln Johnson, Recorder of Deeds for the District of Columbia, was harassed by segregation enthusiasts.

Ralph Tyler, who criticised segregation in daily papers, was forced out of his position as Auditor for the Navy Department, and colored employes in the departments, were threatened with dismissal if they did not obey the segregation order.

There are bills in Congress, offered by Democratic members from the South looking to the continuance of the propoganda, and bills have been introducted making illegal the riding of the races together on the street cars of this city and preventng white and colored persons from intermarrying in the District of Columbia.

Mayor Buschmeyer has signed the segregation ordinance, which divided Louisville up into a white and black checkerboard. The passing and signing of this ordinance is but a sure forecast of the quality of men that make up the government of our city. It is to be regretted that we have so ignorant and selfish that they have desired to impede a race that is struggling against odds to make of itself a decent people. Abraham Lincoln's words that "this nation cannot long endure half slave and half free" we fear have been misinterpreted by these honorable men for we know that these words never did mean merely free in body but free in an opportunity to improve and advance. It is expected that the matter will be taken to the courts and tested. If here the blindfolded goddess is not true to us, we can but patiently wait until these narrow-minded and little-souled politicians have served their day and generation and elect men who see politics in the pure light of right and reason. While this is a bitter blow to our aspirations, we trust that it is a lesson to those voters of our race that voted for white men who never had the interest of our race at heart. The cry of the party that is now in control has always been against the colored man and many of us remember the issue of "nigger" domination on which

W. O. Head was elected and yet many of us were fools enough to seat these same people because they held out to us a sugar coated piece of candy. Will our voters ever awake? We long for the day when our women shall take up the ballot and right the wrongs that our men have been so slothful n tolerating.

Segregation - 1917
(See also under Agriculture, Social Conditions, Etc.)

Decision of The North Carolina Supreme Court In Winston Race Segregation Case

Journal & Guide 4/13/14

The

In view of the very general interest throughout Virginia and North Carolina in proposed segregation legislation, we are publishing below the full text of the decision of the North Carolina Supreme Court, which on last Wednesday unanimously declared the Winston, N. C., ordinance invalid and not adopted by authority of law. The Winston ordinance was framed similar to the present Norfolk ordinance: "For the good order, good government and general walfare of the city." It is interesting to note that the North Carolina Supreme Court holds that a segregation ordinance is not contemplated in the legislative enactment that gives to town and city governments the right to enact ordinances which may be deemed wise or necessary for the public welfare. The opinion was written by Chief Justice Walter Clark, who is an eminent authority and extensive author on constitutional law, and was concurred in by the entire court. The sub-headings in bold type are ours. The opinion follows:

The Winston Race Segregation Case.

On July 5, 1912, the board of aldermen of Winston, N. C., adopted an ordinance which made it unlawful for any colored person to occupy as a residence any house upon any street or alley between two adjacent streets on which a greater number of houses were occupied as residences by white people than were occupied as residences by colored people. Another section of the ordinance made a similar restriction against white people occupying as residences houses on streets where there were more houses occupied by colored residents than by whites. In 1913, the defendant, William Darnell, a colored man, moved his family into a house on Highland avenue to occupy it as a residence. At that time in the other houses on that street and block there were more white families than colored. The defendant was tried in the municipal court for violating this ordinance and being found guilty, he was fined and appealed to this court.

The Supposed Authority For the Adoption Of The Ordinance.

The only authority which the board of aldermen claim for the passage of this ordinance is section 44 of the city charter, which provides that the aldermen "may pass any ordinance which they may deem wise and proper for the good order, good government or general welfare of the city, provided it does not contravene the laws and Constitution of the State." In 1 Dillon 1 Mun. Corp. Sec. 89, which is copied and approved in State v. Webber 107 N. C., 962; 22 Am. St. 920, it is said: "It is a general and undisputed proposition of law that a municipal corporation possesses and can exercise the following powers and no others: 1. Those granted in express words; 2. Those necessarily or fairly implied; 3. Those essential to the declared objects and purposes of the corporation—not simply convenient, but indispensable. Any fair, reasonable doubt, concerning the exercise is resolved by the courts against the corporation, and the power is denied." In State v. Thomas the court reiterated this doctrine and quoted with approval 1 Dillon Mun. Corp Sec. 325 as follows: "An ordinance can not legally be made which contravenes a common right, unless the power to do so be plainly conferred by a valid and competent legislative grant." In State v. Dannenburg 150 N. C., 800 it was held "Municipal Corporations can only exercise such police powers as are granted by their charters, and all fair and reasonable doubts to whether such powers have been conferred are resolved by the courts against their being exercised."

Aldermen Held That It Was A Reasonable Exercise of the Police Power.

The brief for the State frankly says: "It is not claimed that the city of Winston had any express grant of power to pass a segregation ordinance. To uphold the validity of such an ordinance, therefore it must be shown that the passage of it was a reasonable exercise of tthe police power." Rev. 2923 is broader even than this provision of the charter, for it gives town commissioners "power to make ordinances, rules and regulations for the better government of the town not inconsistent with this chapter and the law of the land, as they may deem necessary," and to enforce them by suitable penalties. It is held under this last section that such ordinances and by-laws must be in harmony with the general laws of the State, Washington v. Hammond 76 N. C., 33; State v. Langston 38 N. C., 692; State v. Brittain 89 N. C., 574.

Court Holds That Such An Ordinance Establishes A Public Policy Hitherto Unknown in the Legislation Of The State.

We do not think that the authority conferred by Sec. 44 of the charter to enact ordinances for the "general welfare of the city" can justly be construed as intended by the Legislature to authorize an ordinance of this kind which establishes a public policy which has hitherto been unknown in the legislation of our State. To do so would give to the words "general welfare" an extended and wholly unrestricted scope which we do not think the Legislature could have contemplated in using those words. If the board of aldermen is thereby authorized to make this restriction a bare majority of the board could, if they may "deem it wise and proper" require Republicans to live on certain streets, and Democrats on other; or that Protestants shall reside only .n certain parts of the town and Catholics in another; or that Germans or people of German descent should reside only where they were in the majority and that Irish and those of Irish descent should dwell only in certain localities, designated for them by the arbitrary judgment and permission of a majority of the aldermen. They could apply the restriction as well to business occupations as to residences and could prescribe the localities allotted to each class of people without reference to whether the majority already therein is of the proscribed race nationality, or political or religious faith.

Court Says Ordinance Abrogates Inalienable Rights Incident To The Ownership Of Property.

Besides an ordinance of this kind forbids the owner of property to sell or to lease it to whomsoever he sees fit, as well as forbids those who may be desirous of buying or renting property from going where they can make the best bargain. Yet this right of disposing of property, the jus disponendi has always been held one of the inalienable rights incident to the ownership of property which no statute will be construed as having power to take away. In Bruce v. Strickland 71 N. C., 267, it is said: "The jus dispondendi is an important element of property and a vested right protected by the clause in the Federal Constitution which declares the obligation of contracts inviolable." The same doctrine is fully held and discussed in Hughes v. Hodges 102 N. C., 239 and in the numerous citations to those two cases which will be found in the Anno. Ed. This ordinance forbids a white man or a colored man to live in his own house if it should descend to him by inheritance and should happen to be located on a street where the majority of the residents happen to be of such different race. There is no reason why the power of the county commissioners to provide for the public welfare should not be as broad as those of the town commissioners, and if under such general authority similar regulations are prescribed for the country districts, one who should buy or inherit property in a section where the opposite race is in the majority could not reside on his own property and he could not sell it or rent it out except to persons of such different race since none other could reside there. Neither a white manager nor any white tenants could reside on a farm where a majority of the tenants or hands are colored.

Dire Results Of Proscription Laws In Ireland And Russia.

In Ireland there were years agko limits prescribed beyond which the native Irish or Celtic population could not reside. This was called the "Irish Pale," and one of the results was continued disorder and unrest in that unhappy island which had as one of its consequences that more than half its population came to this country. That policy has since been reversed. But in Russia, to this day, there were certain districts to which the Jews are restricted, with the result that vast numbers of them are emigrating to this country. We can hardly believe the Legislature by the ordinary words in a charter authorizing the aldermen to "provide for the public welfare" intended to initiate so revolutionary a public policy. Had this been intended there could certainly have been a thorough discussion and a full consideration by the General Assembly of the question whether under the Constitution of the United States and of this State the Legislature could establish a policy which would deny to the owners of lands, either in the country or town the right to dispose of them by sale or renting to whomsoever they saw fit as of ancient right they had saw long accustomed to do, or to restrict any class of citizens from buying or renting where they wished.

Efforts Of State To Retain Colored Labor By Driving Out Immigrant Agents.

Indeed so far as the declaration of a public policy is concerned, when a few years ago labor agents began carrying out of the State the colored laborers on whom many farmers depended for the cultivation of their crops which alone maintained the value of their lands, the Legislature promptly passed chapter 75, laws 1891, which made it indictable to exercise such vocation without having first paid a license fee of $1,000. When that act was held invalid in State v. Moore, 113 N. C., 697, the Legislature promptly passed another, chapter 9, laws 1901, prescribing a smaller license fee, but making it indictable to act as agent to procure laborers for another State without obtaining such license. This was unheld in State v. Hunt 129 N. C., 686. As was also a like act to the same purport (laws 1903, chapter 247, section 74) in Carr v. Commrs. 136 N. C., 125.

Judging by the experience of the "Irish Pale" and of the similar restrictions upon the Jews in Russia, the result off this policy might well be a large exodus and naturally of the most enterprising and thrifty element in this State on the tax payers. Such a result would b contrary to the above cited statutes by which the Legislature indicated a public policy of retaining the colored laborers in this State. The initiation by this ordinance of a public policy so little in accord with the above legislation can not reasonably be inferred from the general expression in the charter relied upon.

"The Right To Devise Is Statutory And Cannot Be Modified."

There is a wide distinction between suffrage which is not an inherent right but which is conferred from time to time and the inalienable right to own, acquire, and dispose of property which is not conferred by the Constitution, but exists of natural right. There is no question that legislation can control social rights by forbidding intermarriage of the races and in requiring Jim Crow cars and in similar matters. It was also held in Mugler v. Kansas 132 U. S., 623 that as th State had th right to regulate or forbid the sale of liquor that one who had devoted his property to such purpose could not object that he is forbidden longer to so use, but none of these interfere with the fundamental right of every one to acquire and dispose of property by sale. The right to devise is statutory and therefore can not be modified. In re Garland 160 N. C. 555.

Ordinance Is Without Precedent And Revolutionary.

Whether if the General Assembly had passed a statute conferring on town or county commissioners the authority to make such an ordinance as this it would have been constitutional, is not now before us. We simply hold that an act of this broad scope so entirely without precedent in the public policy of the State and so revolutionary in its nature can not be deemed to have been within the purview of the Legislature from the use of the words conferring authority to make ordinances for the general welfare.

Jewish "Ghettoes" Recalled.

There was a similar restriction of the Jews to certain quarters of the towns in the middle ages aand the quarters assigned them were called "Ghettoes." If the intention of the Legislature had been to establish such policy as to the colored people either in our towns or country districts there would certainly have been some provision prescribing the methods to be used in selecting these districts. The selection would not have been left to the arbitrary and irrviewable power of the majority of the board

elected without any reference to this matter. A man whose property might be made unsaleable, or reduced in value by forbidding him to sell or rent it to a white man because the majority of such houses in such district were occupied by Negroes certainly should have some compensation from the public for his loss. The same would be true of property just across the street from one of those Ghettoes which might be established to the depreciation of his property. Then too both in town and country the owners of property who might be deprived of the opportunity of renting it to laboring people of color, because the majority in that section or block were white people who did not wish to rent or buy, might make an objection to the demarkation adopted. Then,, too, the designation of these localities surely would not be left to a majority of the aldermen or the county commissioners without some right to have the facts found by a jury and a review of the proceedings by a court of justice.

"General Assembly Did Not Intend To Confer So Broad And Arbitrary A Power Upon Aldermen."

The absence of such provisions is further evidence that the General Assembly did not intend to confer so broad and arbitrary a power upon the aldermen of Winston.

We therefore hold that the ordinance was adopted without authority of law and the indictment should have been quashed. Action dismissed.

LOUISVILLE, KY

Post

DEC 28 1914

THE SEGREGATION ORDINANCE.

The decision of the Circuit Court in Louisville upholding the so-called segregation ordinance, which undertakes to separate the residence sections of the whites and blacks in this city, means that that ordinance will continue to be enforced during the appeal which will be taken—first, we are informed, to the Kentucky Court of Appeals, and later, if the decision is adverse to the contention of those who would overthrow the ordinance, to the Supreme Court of the United States.

The questions involved in this case are chiefly legal, but the question of public policy enters largely into any discussion bearing upon this ordinance, and that feature of the controversy is most persuasively dealt with in the brief filed by the city in the effort to sustain the ordinance, and written by Mr. Stuart Chevalier, of the City Attorney's office.

Mr. Chevalier is well equipped to discuss this interesting subject, not only because of his legal ability, but because of the interest he has always taken upon social subjects. He has for some years been one of the most effective workers in all the movements pertaining to public recreation, playgrounds, social settlements and the like, and it is notable that he has contended with energy and success for liberal appropriations for colored children, and has assisted all municipal efforts to improve the housing conditions among our negro population. Mr. Chevalier has earned the right to consider himself and to be considered a friend of the negro, and it is impossible to read his thoughtful and instructive brief without understanding that he writes as a friend of the negro.

The segregation ordinance in Louisville is not retroactive and does not attempt to affect any existing property rights. It simply provides that from the date of its passage no negro family shall move into a city block wherein the majority of the residents are white, and conversely that no white family shall move into a block wherein the majority of the residents are black. The title to the ordinance states that its object is "to prevent conflict and ill-feeling between the white and colored races in the city of Louisville," and the Evening Post believes that a dispassionate examination of the brief filed for the city will convince the impartial man that the terms of the ordinance comply with the title.

In this brief a large number of legal authorities are cited to show that the ordinance, as adopted, is a valid instrument and does not run counter to any Federal or State constitution, and there are, moreover, many authorities as to the effect of such provisions, either to allay or increase racial prejudice. and the weight of the argument as presented is certainly favorable to the ordinance.

To support the contention made, the Evening Post recently received a statement from a prominent member of the local bar who has recently visited Richmond, Va., and while in that city explored the resident sections of Richmond to see for himself the effects of a segregation ordinance. This gentleman says:

"Nothing in the city of Richmond impressed me so much as various streets that have been given up exclusively to negroes, and upon which the more prosperous and progressive class of negro families reside. These streets are lined with well-built and well-cared-for homes; the yards were attractive; negro children could be seen watering the lawns; the whole effect was something I had never seen. I was told, and I believe, that these streets were made possible by the segregation ordinance. They have brought the best class of negroes together. They have encouraged the negroes to make these streets a credit to their race. They are inspiring other negro families with the ambition to live on such streets and to possess such homes, and all intelligent observers told me that no such spirit was manifested before segregation was established."

The gentleman added that there are negro slums in Richmond and there are white slums also. The point, however is the effect the measure has had upon the negroes, along with the decreasing of racial prejudice.

Work Along

NOW MAN NEW HARLEM DISTRICT

The New York Age 2-12-14.

Property Owners Improvemen Corporation Would Segregate Negroes

135TH ST. DIVIDING LINE

Corporation Proposes to Provide Houses for Negroes North of 135th Street and to the Harlem River.

ASK NEGROES TO CO-OPERATE

Favors Conference of White and Colored Citizens— Real Estate Men Differ as to Practicabillty of Project.

To segregate all the Negroes of Harlem in the district north of 135th street to the Harlem River is the announced intention of a "Committee of Thirty," composed of white men forming the "Property Owners' Improvement Corporation," with Ransom E. Wilcox, 2107 Seventh avenue, as chairman of the committee. The committee proposes to secure the co-operation of owners in the renting of their properties to white tenants in the streets south of 135th street, and in order to finance the project the owners are asked to subscribe $500,000 in stock at $5 a share.

Working in the district bounded on the north by the Harlem River, on the south by 110th street, on the East by Park avenue, and on the west by Morningside, St. Nicholas and Bradhurst avenues, it is planned by the corporation to force owners to come into the movement by controlling the mortgage market to the extent that recalcitrant owners will have their mortgages foreclosed or be unable to procure new ones.

The corporation announces in its declaration of intentions the following plans as regards the Negroes of Harlem:

To co-operate in organizing a movement for the improvement of the social conditions of the Negroes with the following objects, viz: (a) To create a proper environment in the vicinity of 135th street and Lenox avenue for the purpose of making the section attractive; (b) to prevent lawlessness and vice; (c) to stimulate the construction of modern buildings that will be best suited for their requirements; (d) to aid in promoting the welfare of the Negroes generally.

It is believed that by showing good faith in this matter the co-operation of the Negro leaders will be obtained.

"Not a Racial Question," Says Jarmulowsky.

A representative of THE AGE called on Meyer Jarmulowsky, 165 East Broadway, a prominent banker and owner of Harlem property and one of the leaders of the "Committee of Thirty." Mr. Jarmulowsky declared that the movement was primarily a business move and free from prejudicial sentiment as regards the Negroes. He said that the influx of Negroes to Harlem had driven out the white home owners who had been able financially to keep their homes on a scale that maintained property values. That the Negroes who came in were not able to buy the homes, as a rule, nor were they able to maintain the homes so as to preserve the private residence standard. The efforts of the committee would be toward improving the character of the Negro neighborhoods and to this end, said Mr. Jarmulowsky, all the Negro property owners would be asked to become members of the corporation and to form a committee to work toward this end in conjunction with the white committee. Mr. Jarmulowsky said: "Four hundred million dollars worth in value of real estate are today placed at the disposal of the Negro population of this district, who are neither of sufficient number or of financial strength to absorb even one per cent. of the amount and are not even able to maintain a market value on that one per cent."

YOU CAN'T SEGREGATE GERMS.

Louisville, Ky., is about to segregate the dwelling places of the white and negro races. Constitution 5-10-14

We hope that Louisville simultaneously makes arrangements to segregate disease germs as well as races.

So far, the cleverest scientist hasn't been able to devise a formula that will turn the trick. Perhaps Louisville will be more successful.

The health of any community is its first asset.

Health is interlocking.

You cannot confine epidemics or transmissible disease to either race.

The negro with smallpox or tuberculosis menaces the white man.

He comes into the white man's home, his women do the white man's cooking and laundering. On the streets, in all public places, he is a menace, proved, deadly.

What good will it do to segregate the negro, physically, unless you segregate his diseases?

He and his women will still come from the smallpox, the tuberculosis, the typhoid home to the white home.

The white home may be scrupulously safeguarded. That makes no difference. The germ is strong and enduring and patient. On its negro host, it secures entree. And the work is done.

The worst feature is that the ignorant negro, segregated, will become more of an incubating force for disease than the negro with the white man to watch him.

From his untended homes he will come forth with especially virulent cultures of bacilli.

We need to remember, above all, that the germ does not respect the race line.

We need to remember, also, that the only way to community health is one sanitary law for black and white and that law impartially and rigorously enforced.

SEGREGATION LAW IS PIGEON HOLED

The New York Globe 12-14

Special to THE NEW YORK AGE.

KANSAS CITY, Mo., Nov. 3.—The recently proposed segregation ordinance passed the lower house of the council over the veto, but through the efforts of the local branch of the Advancement Association, with Dr. Howard Smith and Prof. H. O. Cook acting on the committee, the ordinance was pigeonholed in the committee of the upper house.

This is the second ordinance which has been side-tracked by this organization.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Segregation - 1914
(See also under Agriculture, Social Conditions, Etc.)

THE BUSINESS OF BUILDING UP A RACE CONSCIOUSNESS.

Some Questions Answered.

The announcements of the Palace and Manhattan Theatres appearing in The Journal and Guide have brought to the editor's desk the following letter from the Rev. O. C. Jones, of Portsmouth:

"Editor Journal and Guide:—

"My desire has been that all the Negro Newspapers would lend their best effort in opposing everybody, every institution, every movement, every legislative enactment that in anywise embodied one scintilla of race segregation, disfranchisement or proscription.

"I have been wont to believe that Negro Journals would hunt down all places, whether restaurants, saloons and places of amusement that were born of the jim crow idea and with might and main frail them into a frazzle or warn all Negroes, from Dan to Beersheba, dare not enter such a place.

"I have been inclined to believe that we have no special need for Negro organs, in the South, unless they would contend that there is no need of special or class arrangement for our people. We need the Negro organs to protest that in arranging for men and women, we are always included, our race.

"Any paper or individual that wants our people to set their approval upon human segregation as a principle will find many with whom they must contend through coming years.

"To be specific, Mr. Editor will you kindly answer the following for me.

(1.) "Is the Journal and Guide true to the best interests of the race when it calls attention to places that are the fruit of unjust jim-crow conditions in the South soliciting patronage of our people for the support of said jim crow places?

(2.) "Is the Journal and Guide true to the best intersts of our race when it knows that, because of the support given by our people, this humiliation and segregation will be prolonged, in the South, while others of our people are waging a relentless warfare against our being segregated?

(3.) "Is the Guide true to the best interests of our race, when the editor has been in attendance upon a meeting arranged to voice a loud protest against the building of play houses by persons of another race, for colored people only?

"That we may agree upon great principles touching the advancement and uplift of a people so humiliated and segregated. Please publish this statement with your answer there-to.

"With love for all,

"I am truly yours,

"O. C. JONES."

(1.) Let us disabuse the mind of our interrogator of a wrong impression. The amusement houses which are the subject of his protest are not "jim crow" theatres. It is true that the owner, which is a corporation composed of white capitalists, could use better discretion in wording its advertisements, but the fact remains nevertheless that the places are not jim crow enterprises.

On the other hand they were built to meet exactly the conditions about which our friend complains. Motion pictures are about to crowd human actors off of the American stage. Even the opera and the celebrated interpreters of the Shapespearian drama are being pushed aside by the rapid development of the motion picture art. America has gone motion picture crazy. Even the ministers are resorting to them to illustrate their sermons, and they are being used in the public and private schools to teach history, geography, physiology, and various other subjects. The pictures are educational and most of the films used by the best houses are morally elevating as well as informing. The advent of the picture art with its five cents price of admission so revitalized theatre attendance that the already cramped accommodations in the peanut galleries for colored people at the big theatres became more cramped. Then it was that white capital in Norfolk recognized that there was a field for a decent theatre in which colored people could occupy a seat anywhere in the house. They thought of an easier way to overcome the Negro's humiliated situation than of trying to reverse the ancient laws of caste or remove race prejudice from the heart of man. So they selected two sites in the densely populated colored section of the city and erected at a cost of seventy-five thousand dollars two motion picture theatres where the color line is unknown. They merely open the doors and sell tickets to any body who wants to buy them—white or colored—and those who buy the best seats occupy them. If the other theatres that took the initiative in jim-crowing the Negroes care anything for our patronage it appears to us that the action of those who built theatres without regard to the color line would serve to discourage proscription and segregation rather than encourage it. That is the case for the theatres, and covers questions one and two.

(3.) We fail to grasp the relevancy of this question. We did attend a mass meeting at which the theatres and several other subjects were discussed, but the meeting neither suggested nor adopted any definite plan of opposition and neither were we called upon to subscribe to any proposition involving any such action.

Suppose The Journal and Guide did advertise a jim-crow theatre? Don't we advertise jim crow department stores, railroads, realty developments, etc. What is there in the business line promoted by white capital that does not stand for the "proscription, humiliation, segregation and jim crowism" so bitterly complained of by the Rev. Jones? And what is there promoted by Negro capital to advertise? Newspapers must have advertising patronage in order to exist as the money that we are able to collect from subscribers does not pay postage and clerk hire. We are supposed to stand on the wall and shell the woods fifty-two times a year with arguments against segregation, proscription and jim crowism, and we have been doing that very thing right here in Norfolk for five years and the people whom we have been shelling have been paying the bill with their advertising patronage.

Maybe Negro newspapers will reach the point some of these days when they can turn down legitimate advertising because the people who want to buy it favor segregation and disfranchisement of the Negro. That will be a happy day but it is afar off, unless the Negroes wake up.

We are told that there are over a million dollars of Negroes' Savings on deposit in the various white banks of Norfolk and Portsmouth. Suppose that money was in two colored banks? The Negroes of Norfolk and Portsmouth buy a hundred thousand pairs of shoes a year but not a single pair from a Negro store. The Negro women of Norfolk and Portsmouth buy about fifty thousand hats a year, but not one from a colored store. Is it any wonder, dear Reverend, that white capital builds theatres for them? What does the Negro build for himself in Norfolk and Portsmouth?

Race prejudice may be a great thing but it has its uses, some of which are aptly expressed by Dr. R. R. Wright, editor of the Christian Recorder, who said in a recent editorial, that "God knew what he was doing when he put race prejudice in the human heart. It was to hold in check the so-called 'classes,' that by jim crow cars, disfranchisement laws ostracism, etc., they may learn to sympathize with what they call the masses. The physician must know he is kin to the 'ignorant masses' who make him rich; and so the lawyer and the business man. And as much as we hate prejudice, we certainly trust that before it is done away with, it or some other power will weld us together, so there may be no 'masses' and no 'classes'."

Dr. Wright also expresses a truth when he says that "the average educated Negro cares for his people only to exploit them. He wants to be away from them. He wants to be white. If permitted to do so he would forsake them any minute."

And so it is. The high-brow, who would turn up his nose at a so-called jim crow theatre and talk about "segregation and disfranchisement," would buy his shoes, hats, clothes, groceries, and household furniture from white stores, subscribe for white newspapers, patronize white printing offices, white lawyers, and physicians, and deposit his money in white banks, et cetera ad infinitum. In conclusion we call Rev. Jones' attention to this type and suggest that he direct some of his splendid talents toward converting the microbe into a useful asset to the race to the end that we may develop a race conscience, after which the disadvantages of disfranchisement and segregation will disappear as mist before the noonday sun.

SEGREGATION CASE WAS DISMISSED

The Journal & Guide 4-11-'14.

Prosecution Collapsed In Charlotte Street Case. Made Arrest Before Ordinance Went Into Effect.

The case of Mrs. Elnora Lowry, who was arrested on March 27th and charged with violating the segregation ordinance of the city, was dismissed in Police Court Wednesday afternoon, the prosecution abandoning any effort to secure a conviction.

On March 27th Mrs. Lowry moved into the house at 316 Charlotte street, which had been vacated by a white family. She was the only colored resident in the block, which under the terms of the new segregation ordinance was a "white" block, there being no colored residents in the block at the time of the adoption of the ordinance.

The Fatal "Interim."

Had Mrs. Lowry waited until Monday, March 30th, to move into her new home, the segregation ordinance would have caught her, and the beautiful block between Bank and Brewer streets, on Charlotte, would have remained "white" until such time as the invalidity of the segregation ordinance is again established to the satisfaction of the learned Norfolk city fathers. But moving in the interim was convenient for her and she moved. By the interim here is meant the time intervening between the death of the old ordinance and the taking effect of the new ordinance, five days of legal publication being necessary after its adoption before it could become effective. It was on the last day of the five that Mrs. Lowry moved.

An Arrest And Some Stalling.

She was arrested and haled into police court on Saturday morning, March 28th. The defense was not ready, attorney Brown being out of town. Justice Barron set the case for Thhursday, April 2. This time the prosecution was not ready—sparring for wind. The patient justice again deferred the case to Wednesday, April 8th. This time it was dismissed — the prosecution had collapsed. The defense was represented by Capt. Tazewell Taylor and W. H. C. Brown.

SEGREGATION AND BUSINESS

The Journal & Guide 3-7-'14.

Editor Journal and Guide:

We are inclined to believe that this segregation mania so strongly being agitated by the Southern white people will eventually drift into the mercantile channels—and we unhesitatingly say, "God speed the day," for when Negroes are told in unmistakable words that he is not wanted that he is not wanted to stand up or sit down at the same counter and buy goods and wares, side by side with white people, then and not until then, need ambitious Negro merchants hope to succeed in the mercantile sphere. For some unexplained reason, we fain to surmise, the educated and those uneducated Negroes will walk deliberately past a Negro dry goods store, grocery store, hat store and enter a white man's store for the purchase of the very same goods that his Negro brother have on sale; and often times the would-be purchaser is forced to stand and wait until all the white customers are served.

Negroes need to catch on the trend of events coming so rapidly upon them. We need more Negro merchants, more Negro banks and the like. We need to emulate the Jews in the mercantile sphere. Let our preachers and teachers pound this fact into us. We congratulate ourselves on having made wonderful progress along many lines, but we say little or nothing about our progress along mercantile spheres. Our schools and colleges are turning out young men and women by the thousands each year, to find no avenue for employment, except as hotel waiters, porters and the like manner. Raleigh, with a Negro population of more than ten thousand, with nearly as many in the country who come to town every Saturday to trade, has but one dry goods store, employing but 2 clerks, one grocery store, employing 2 clerks, and they are idle more than half of the time waiting for trade from nearly 20,000 Negroes who pass and repass their doors from day to day. We Negroes need to wake up and "see ourselves as others see us."

Our preachers must take the lead and divide some of their time consumed in sermonizing, to that of lecturing us along lines of race pride and other things that tends to our general uplift. Our school teachers can and must impress upon the minds of the children these fundamental truths. We know where of we speak, for not long ago we engaged a few Negro boys to sell Negro papers, and before the day had passed these boys turned in their papers, saying, "We cannot sell them." We said, why? The answer came almost in one voice "The Colored people say they don't want to buy Negro papers, because there is nothing in them worth reading." Scores of white school boys can be seen every Saturday going from house to house selling to our people white newspapers, edited and published by men who would not grant a Negro one inch of space in those papers to correct a wrong done him through misrepresentation in public print. When, on the other hand, the Negro journal is always willing and ready to give him space to put his side before the public.

I want to see colored school boys on the streets in every town on Saturday, especially selling Negro newspapers, and they should be encouraged to do so by our preachers and teachers. We are encouraged to know that Negroes will buy Negro papers when their attention is properly called to its importance. In this city we started out with 25 copies of Negro papers to sell, and now we are selling more than 200 copies every Saturday. It takes push to do it—"and what it takes to get push we have it."—T. L. McCoy.

Raleigh, N. C., March 4.

KENTCKY'S METROPOLIS.

TALKING SEGREGATION.

N. A. A. C. P. In the Fight to Stay—Liberty in America Discussed.

(Melville Perdue, 1219 N. Chestnut St., Louisville, Ky. Phone City 5038.)

Since such little has been said in the recent local weeklies about just what disposition the local branch of the N. A. A. C. P. are making of the present segregation fight in our city many wiseacres and Aunt Hagar's prophets are beginning to shake their heads and seem rather dubious of their sincerity in the matter. We may all rest assured that we are in the fight to stay and there will be no backing bells rung until truth and right are vindicated if it must be carried to the highest court in the land.

According to a statement given by the Rev. Dr. C. H. Parrish, President of the local branch, the association has on hand money enough to prosecute the case and is waiting for a suitable case to develop in order to file suit. No case will be taken up that does not violate the law in toto so that the whole thing may be aired in court and either segregation in Louisville is killed or it is proven to all fair-minded men and women, white and black, that justice may be bought and sold in this land and country for a song and a dance.

An American on returning to America brought with him a friend from across the waters. As he neared the great statue of Liberty Enlightening the World, with his bosom heaving with patriotism, approached his friend and asked: "What does the statue stand for?" His astute friend answered: "Because she can't sit, sir." We sometimes wonder if his friend was a colored man. In reality, viewing the technicality of the thing, liberty in America to the black man means just so much and carries just as much significance as the Englishman's answer to his friend. No true colored man can sing "The Land of the Free and the Home of the Brave" without feeling away down in his heart that he sings a lie as black as the hinges of midnight.

When by the amendments to the Constitution of the United States we were given political equality and civic rights this country upon its honor that it so jealously guards swore and bound itself to give us equal opportunity to compete with the white man in whatever field of endeavor that our mental or physical capabilities would admit us. Slowly but unanimously the white man has decided to withdraw from the colored man those sacred rights of citizenship. Would have us understand that we are his inferior and must at all times be subservient to his beck and call instead of allowing us to stand up in the strength of our might and prove ourselves men.

Even now the cry goes up from one of our own colored papers, "Why not an Afro-American party" to fight for our constitutional rights and equality before the courts of justice. No not this, for this is the cry of a despondent one who is about to quit in the great fight for the second Emancipation. Political equality cannot be attained by separation but rather by "sticking with the bunch" and agitating, protesting and fighting. This is the secret of the success of all social reforms, even to the industrial reforms wrought by the trades unions in our generation.

Pride, arrogance and ignorance have stiffened the neck of the white man to such an extent that his eyes, ears and heart are closed even to truth and right. The proverbial words of the wise Solomon which are in this sense prophetic, "Pride goeth before destruction, and an haughty spirit before a fall," are writ in the eternal blue of God's providence and ere long, before the close of this twentieth century will be fulfilled, bringing with it equality to all.

Miss Annie Nelson, of Cincinnati, O., and Miss Grace Anderson, of the same city, were visiting Mr. and Mrs. W. R. Merrideth, of 1535 Bismark avenue. They have returned to their homes after a pleasant stay in the metropolis.

Dr. Tutt, of Frankfort, Ky., was in the city this week visiting the different members of his profession and old friends.

The National B. Y. P. U. closed its ninth annual session on Monday night with a great meeting at the Ninth Street Baptist church. The bringing of this session to our city was quite a treat to us and especially to those interested in that phase of church work. It was indeed inspiring to hear such men as Drs. Parrish, Ford and Watson and such women as Miss Eaton in their line of work. We feel that an impression for good has been made upon our young people and stand with open hands to invite them back again.

A colored real estate company has been incorporated in our city, doing business under the name of the Home Realty Company. The incorporators are Rochelle I Smith, 230 shares; J. A. C. Lattimore, 10; H. E. Hall, 230; W. H. Wright, 670; W E. Johnson, 50; John Hudgins, 10. Capital stock is rated at 25,000, divided into shares of a par value of $1 each. Its headquarters are 422 S. 6th street.

A segregation ordinance was passed in our city prohibiting colored people from moving into white blocks and vice versa. A few weeks ago a colored minister moved into a white block, and oh! the kick and fuss. A few days ago a Jew moved his grocery and residence into an entirely colored district. While the law does not prohibit moving business it does prohibit moving residences. We wonder if this violation will be corrected or merely winked at. So this the real purpose of the law to throttle the self-respecting black and he of direct benefit to the white man? It seems so and this instance proves it.

The Fraternal Day Movement which has for its object the bringing of the colored people of Louisville together for one monster gathering of all the organizations of the city one day, thereby doing away with so many smaller gatherings which do not directly benefit him. Some of the latest subscribers to the movement are Messrs. Junius Perkins, W. B. Taylor, E. Ly. Bowen, J. H. Black, William H. Smith, B. F. Johnson, W. P. Hicks, Thomas F. Parks, J. R. Marks, Frank Brown, C. H. Bullock, A. D. Black, P. R. Peters, M. D., H. C. Russel, Benj. Davis, L. V. Washington, P. C. Martin, William H. Steward, Rev. J. B. Colbert, William Brown, William Warley, Joseph V. Potter, Rector D. L. Ferguson, Lee L. Brown, C. H. Parrish, E. G. Harris, C. W. King, W. B. Matthews, K. Smith, Willis Bellman, R. E. Meyzeek, John H. Perdue, W. H. Smith, J. A. Wheatley, Charles B. Preston, George W. Talbott, Pres Venebal, Theo. W. Bradford, W. E. Johnson, L. T. McElroy, Rev. L. H. Brown, J. P. Dueson, W. D. Wilson, Joylin W. Bowel, Rev. A. H. Shumake, and E. C. Malone. Others to sign are E. W. Hawthorne, Nashville, Tenn.; W. H. Jernigin, Washington, D. C.; J. H. Mastin, Chattanooga, Tenn.

Mr. Douglass Reed, son of Rev. S. R. Reed, Sr., pastor of Asbury Chapel A. M. E. church, has gone to Chicago to spend the summer with his brothers, J. R. and S. R. Reed, Jr. Mr. Reed was a member of the '14 class, C. H. S., and contemplates entering Wilberforce University in the fall.

Segregation – 1914
(See also under Agriculture, Social Conditions, etc)

"THE NEGRO AND SOUTHERN FARM LIFE"

Three Prize-winning Letters With Comment by Editor Poe. (See Note on Page 5)

Saturday, December 5, 1914]

BEFORE AND AFTER TAKING

A Georgia Community Under the Plantation and Tenant System and What Became of It in the Hands of Small White Farmers

(First Prize Letter)

WHILE the Negroes are not gaining any in land-ownership in my county, they are equaling the small white farmers in this respect. And when they once get possession of a farm, big or little, the rule is that you can't buy it. It is lost for good to the white race.

Again, when the Negro once gets a farm, not only is his own labor lost to the white man, but other labor as well, as he can hire five hands to work for him to the white man's one. In their lodge halls all over the country they have their secret meetings and stick together like leeches, while white farmers work against one another by "buying Negroes"—that is, paying their debts and moving them to their farms. This is going on all over Georgia.

There is not much mixing of the races in the country, but mulattoes are plentiful in the towns and cities, and no white man is ostracized on this account, if he has money. At the same time there is no such thing as social equality, and I have never heard of a white man marrying a Negro woman, as the laws of our state will not tolerate any such thing. At every session of our courts numbers of Negroes are punished for nearly every crime in the decalogue, from hog-stealing to murder, and these offenses are on the increase all the time.

It is a regrettable fact that the Negroes are more determined to have an education than the poorer class of whites, and there are several reasons for this. (1) The whites are compelled to have the help of their children in the crop at certain seasons. (2) In some sections in the black belt where I live there are no white schools convenient on account of the scarcity of the whites, and an abundance of Negroes. (3) The Negro lives on a lower scale than the whites and will send his child to school with nothing in his dinner bucket but a small piece of cornbread and a maypop.

As a people they are demoralizing to any community. Their women as a rule have no regard for virtue or chastity and court the favor of young white men. All the blind tiger business is run by boot-legging Negroes who reside on the farms. They come to town on Saturdays, go to the express office, get a case of half-pints, pints and quarts of mean liquor and sell it on the sly, and it is impossible for officers to catch them. In many sections farmers move to town or other parts of the country in order to get school advantages, social privileges, and protection for their wives and daughters.

Generally Negro tenants are better treated than the white tenant. The Negro tenant makes small crops and is satisfied if he pays the landlord, who generally takes all he makes with the exception of the store account, and the Negro wants a clean record at the store, so he can buy more food on credit at any old price.

Landlords prefer Negro tenants to white and give them advantages that they positively refuse to extend to men of their own race. The white tenant has a hard time of it when he dickers with the big landholder in a black community. The average landlord who lives in town puts the poorer whites down on the same social plane as the Negro, and when it comes to selling land to the poor white man in small tracts and making the payments long and easy, they hoot at the idea. But they often sell to the Negroes at enormously high prices, hoping the Negro will fall down after he has about paid for the place and take it away from him, but Mr. Nigger often fools them on this scheme and pays out.

We do have in this county, however, some illustrations of what thrifty all-white communities will do for a state when substituted for big plantations and their Negro labor. Many North Georgians and Alabama farmers have moved in here and taken possession of several big farms, cut them up into small ones, and the Negroes have nearly all left the community, as the white men, women and boys do all their own work and have no use for them. At one time this was the blackest part of the county, with only a few white overseers and as many as one hundred Negroes on a plantation. Now these small white farmers use sulky plows and horse power and less manual labor. For years there had not been a white school in the community, but several schools for Negroes. Now things are different—simply a reversal of former conditions. At Fields, a station on the A. B. & A. Railroad, the people have built a nice schoolhouse and have one of the best schools in the county. This is one instance where white labor has completely routed the Negroes. Instead of Dixie plows you see two-horse and even six-horse plows going deep into the soil, sulky plows displacing the single-stock, mule and Negro, and there is an air of thrift, progress, and contentment among the people. They raise blooded cattle, hogs and other stock. Under the Negro regime nothing was raised but cotton, and slipshod methods could be seen on every hand. Not a pig, chicken, garden or anything of that kind was in evidence, the Negroes depending entirely on the supply store in town for something to eat. Now all is changed.

Georgia needs two hundred thousand more working white farmers in the State, and there will never be any permanent prosperity in the South until white men take possession of the farms, displacing the Negro tenant.

Montezuma, Ga. W. T. CHRISTOPHER.

Editorial Comment.—This letter is in many respects typical of most of the letters received in this contest. From everywhere there came reports (1) that when the Negro ever gets land he never willingly sells it; (2) that white farmers are frequently forced to move to town because of the crowding-in of Negroes all around them; (3) that many landlords will rent to Negroes in preference to whites, partly because Negroes will put up with disreputable cabins no white men should have to live in, or else will "trade out" his earnings so as to give the landlord extra profits. And the letter is also typical in its report of the superior civilization built up whenever and wherever a group of industrious, home-owning small white farmers supersede Negro tenants.

NEGROES A NECESSITY IN PLANTATION COTTON-GROWING

Interesting Views of a Mississippi Valley Cotton Planter—A Frank Portrayal of Negro Traits

(Second Prize Letter)

SEEING your invitation for expressions from every Southern farmer, relative to the exact conditions of the Negro race in our respective localities, I gladly answer, giving you the exact and unpainted conditions as they really are here. I live on a farm about ten miles south of Memphis, Tennessee, just north of the Mississippi line, the place consisting of twelve hundred acres and having thereon twenty-one Negro families.

This farm being one of the many plantations right in the extreme southwestern corner of the state and county, the Negro problem with me is almost identical as it is with the other planters. I will say in the beginning, and in the end, that the Negro is absolutely indispensable to the cotton planters around here. In the first place the white man, his wife and children, are not physically able to cope with the Negroes in the cultivation of cotton. The Negro is constitutionally fitted for the long, hot cotton season. This fact alone should give him the right of way in the field.

* * *

The planter will not refuse to rent to a white man, but his objection to white "share-croppers" is so manifest that right now there is not a white man share-cropping in this end of the state. This objection is not without ground. They are so thriftless, unscrupulous and careless, that the farmer has learned through hard experience to let the white cropper severely alone. The Negroes possessing these same qualities probably in excess, can be made to do, while we have something of a compunction in trying to compel a white man in this manner. The white man has neither the inclination nor the capacity to push ahead and make money for himself and us, and resents anything like being dictated to. We just have to let him drag through the year in his slipshod fashion, with him being content to satisfy the merchant and have a few provisions for wintering.

There is no social intercourse whatever between the whites and blacks of this section. This we consider the cardinal point in our success in handling Negro labor. The least familiarity with him weakens our management. By our judicious handling and honest settlements the Negro looks on the "Cap" as the most substantial friend he has. Ninety per cent of the Negroes are illiterate, not knowing whether your settlement is correct or not. But there is always one "leading man" on the plantation who does the "figgering" for the others. And he, like the guinea rooster of the flock, actively looks after the interests of the rest, keeping them pretty well posted as to whether their cotton weights are correct or whether they have been

paid for the right number of days.

As long as you pay up your Negroes you never lack help. However ignorant they are they soon learn when they are not correctly paid. By early in December last year not one row of cotton remained on my place to be picked. A few miles below me was a planter who was in good luck to get his picked at all. This man had half paid his Negroes and made them take part of that out in groceries till the Negroes refuse to work for him.

* * *

From the fact that they are not able to manage their own business, colored renters are not as successful as croppers. The croppers have every advantage of the renter, simply because the white man's credit is behind him. If the cropper needs a doctor he gets him through the white man's order. The doctor gets 90 per cent of the pay, and the farmer (for standing for the negro) gets 10 per cent. Unless they have an outside way for support—hauling, car line work, or something of the kind—the Negro doesn't generally hold out to rent over two or three years. They share-crop long enough to buy a mule, then they push out to rent. In a few years the mule is either turned back to the white man or succumbs to too much work or use—and too little food. Not one Negro in one hundred takes care of his stock.

The Negro land-owner is the most indolent of all classes. With only two exceptions the Negro land-owners around here have inherited their property. Their houses are monuments of desolation. The fields are washed in gullies, and their stables have literally gone to wreck. There is no mark of progress about the average colored land-owner. If they can half-way tide over the winter with their corn meal and two or three slop-fed, razor-back hogs, and satisfy the tax collector, they are content. They usually lay in a supply of old clothes, gotten in exchange for muscadines, green peas, or wild plums. With these to bluff the cold and their meager rations in the "smokehouse" they, like Bre'r Bear, lie in till spring. Of all kinds and conditions of Negroes our land-owners are the least ambitious or worthy.

Separated from his boss, the white man, the Negro goes right on down the scale of worth to absolute nothingness. His success is wholly dependent upon the white man's management, and in turn the cotton planter's success rests on the black shoulders. Until invention comes to our rescue and perfects motor hoes, motor plows, motor cotton pickers, etc., the Negro will have to be used as a substitute. Take away the Negro's crap game and his female affinities, and you completely destroy his identity. By enforcing the law and raiding these games we have to a certain degree checked this evil. But the other sin will characterize the race till Judgment Day. We entertain no fear of the Negro's barbaric spirit causing trouble among us, however. I have never heard of one interfering with the whites unless the trouble were superinduced by an overbearing white person. My mother and I live alone on the farm. I am away from the house all day and never suffer one minute's fear of them harming a hair of her head. In fact there is not a Negro in the twenty-one families that would not protect her if she were in trouble.

* * *

Our Negroes know nothing of organized labor The only points they have all come to a unit on are to do just as little work as they can and keep on feeding terms with the white man, and to keep just as far ahead of his time as the Boss's better judgment will allow. The white farmers all stick together when there is an issue between the white and the Negro, especially if it is of a criminal nature. For example, last year a white man shot and instantly killed a Negro over some trifle. The next day every white man for miles around was there to qualify as bondsman. The man was turned scot-free, and nothing more has been heard of the affair.

Just before that killing a colored driver for one of the local dairies started to town with his milk. Before he had made his first delivery he was held up by five drunken white men. They demanded some of the Negro's milk. With the Negro's refusal they were enraged. They pushed him off the wagon, poured his milk and cream on the ground and then turned to beat up the Negro. Having no weapon for his defence, the driver picked up one of the empty cans and knocked one of the white men in the head. The lick proved fatal in a few hours. In sheer sympathy with public sentiment this Negro was given a sentence to the state pen.

* * *

This seems like a most unjust difference, but it is the only way to keep the fact uppermost in the Negro's mind that this is pre-eminently a white man's country. As I said, so long as you let a Negro know that the white man is master you need not fear them. But trouble is always brewing in anything like a social compromise. Drunkenness and a mixing of the races are evils that are called by us "Delta sins." Of course, the Negroes have their dram and "Christmas cheer" and gin, but our Negroes do not drink to any excess. The other and graver vice is not practiced to any known extent around here. The citizens would not stand for it. Farther South where the whites are fewer and the blacks more numerous I understand this is a prevailing sin.

Our county makes very gracious provision for the education of the Negroes. They get a four months' school term in the winter, beginning in December and running till May, then a short term in the summer—August and September. If they would take advantage of their opportunities they would soon be raised above their present condition. But they begin school and go years and years and never get beyond the primer, though the schools are filled to overflowing with children. A one-room schoolhouse near me often has as many as 120 children.

The Negro is objectionable in many ways. The early rising, hard working Negro is like the proverbial "hen's teeth"—very scarce and is more valuable than the "gold of Ophir." With all their bad points they are the only solution of our cotton problem, and in consequence we are compelled to keep them and make the most of our "hewers of wood and drawers of water."

INTERESTED COTTON PLANTER,
Memphis, Tenn.

(Co

Editorial Comment.—We print this article because it is a frank and interesting expression of a very common opinion. It is probably true, as the writer contends, that the Negro is necessary to the old plantation-and-tenant type of all-cotton farming. But we simply raise the question as to which helps the South most, this style of farming or the type of farming Mr. Christopher describes as succeeding the plantation system in his section.

On the Negro tenant-plantation side, according to its defender's own statements, we have a self-perpetuating mass of ignorance; an ever present menace of crime and disorder; a quagmire of immorality in the lower race which too often drags down the sons of the higher race; the rule of force to supersede the rule of law—and for it all, profits going to but one family of white citizens on an area on which, if there were no Negroes, a score of white families would probably be living in prosperity, rearing children to be the strength of the state. This is one picture. The other picture is given by Mr. Christopher in his description of a section where small home-owning white farmers, using modern, labor-saving machinery, cultivating diversified crops and growing herds and flocks, have built up not only a more profitable, money-making agriculture, but have developed a fine, wholesome, democratic social life, a beautiful rural civilization, with "thrift, progress and contentment" everywhere in the air. Of course, neither type of farming can wholly supersede the other, but which should a state seek to encourage?

The subject of white "shiftlessness" is another story, and one that we may discuss next week.

FROM A WOMAN'S POINT OF VIEW

Conditions as Seen by an Intelligent Southern Woman Who Has Lived Both in Mixed Communities and in All-white Neighborhoods — (Third Prize Letter)

OF ALL problems that of the races is the most complex and growing worse every day. I lived for many years where general farming was the chief occupation and Negroes were numerous in some parts; really outnumbered the whites, in fact. Conditions were bad then, but a recent visit proves them much worse now. Most of the land is owned by town residents and they will readily ren to Negroes, while I've heard white men, good reliable men, say that they guessed they would have to black their faces if they secured a home at all.

The reason is plain. The landlord is generally a merchant and he knows the white man will try to make more than he spends and be in financial shape to move when better inducement is offered, while the Negroes will buy all the supplies that he will advance them, and so long as he can keep them deeply in debt he will be able to keep them on his farm and get all they make. But this preference for the Negroes does not make them better citizens; on the contrary, they really think themselves better than the poor white people and on many occasions are very disrespectful. Here the help goes to the Negroes in preference to the whites; homes are given them in preference, too; so who but the white man is to blame for the Negroes' exalted opinion of themselves?

No such thing as social equality between the rich and poor whites is dreamed of.

The Negroes have a term of school equal to that of the whites, yet are not forced to pay poll taxes and very few pay any taxes at all, for they are in reality the rich man's slaves and rarely own any land to pay taxes on. They are educated by the whites with money that rightfully belongs to the white children.

But few Negroes have any regard for the laws, yet they escape punishment to a great extent because they are tenants of influential men. All this causes a hatred for the Negro by the hard-working whites and has a great influence against the Negro securing justice in the courts.

Where a Negro owns a home here he is, as a rule, humble and a peaceable citizen, a remnant of past days The morals of the present-day Negro are such that the farther he be removed from the whites the better it will be for both sides. Many white women whom I know live in constant dread and fear of Negroes. I learned to handle firearms years ago so as to be able to protect myself if left at home alone, and so have not suffered so much fear. And really the greatest danger is to our sons. Our daughters are not thrown among them so much. Many boys from nice white families learn to gamble from Negroes, and sometimes are killed by a Negro over a game of craps. Many more are doomed to a life of disgrace, disease, and suffering directly traceable to this source, as I know in the case of several personally brilliant men from good families. Incurable diseases are prevalent in the greater portion of Negro families.

I lived in another part of the country, the same state, but farther south where mills, factories and other public works were the chief occupations. Here many Negroes owned homes and lived in sections apart from the whites. They were not sold to on credit, but were prosperous and generally law-abiding.

For three years now I have livedthere where there are no Negroes. Nearly have good schools, longer terms, and better paid teachers than where thefarms here. Negro abounds. Here the white peo- ple, rich and poor, are on the samerace

MRS. A. E. L.,
Louisiana.

I say the farther apart the two are, the better it will be for

Segregation - 1914
(See also under Agriculture, Social Conditions, etc.)

CONDITIONS IN THE "BLACK BELT"

A Candid Picture of Negro Character by a Writer Who Has Lived Both in Texas and Alabama—A Texas Community that Went Bankrupt

(Fourth Prize Letter)

I LIVE in the Black Belt of Alabama in the rural districts where more than two-thirds of the population is Negro. There is no antagonism between the races; no thought or talk of social equality.

An old Negro woman, who had lived with used, for years was burned [illegible] Cincin- The white people are nati said to me [illegible] you will dress her burns; wait on her as you would one of your own family; but still, you will not treat her as your equal." "No", I answered, "God never created us equal. Each race has its own place to fill in this world. He meant for the two races to be distinct, to keep them so. He implanted that unspeakable horror and loathing, in the Southern women, for any thought of social equality. I look after her because she is a suffering human creature; a good, true servant; and as such, I love and respect her. The children carry her meals; make her fires, fasten her clothing, because they love her as all white children love their nurses. She is devoted to them, but there is no thought of equality between them, and indeed, there can be no equality between whites and blacks. When a white man puts himself down with the Negroes, he will always get below them, and the Negroes dislike him even more than do the whites."

But it is impossible for Northern people to understand the feeling between the Negroes and the Southern white people.

* * *

The Negroes, as a rule, have better country churches than the whites. They attend them more regularly, make greater efforts to maintain them. But their religion and their morals are two separate and distinct propositions. "Gittin' 'ligion," as they call it, does not affect their daily lives in the least. Their religion is an affair of the emotions altogether. They haven't the faintest conception of what it means to be moral. Their church puts no restraint upon them; they stand as high socially, with a dozen husbands and wives, as with one. Nor do the laws of the country restrain them; people have come to look on such conduct as a matter of course, and just let them quietly alone. They steal, too, as naturally as they breathe. Occasionally they prosecute one another but a white man rarely prosecutes one; it puts him in bad odor with them, and keeps him from getting labor. Besides it does no good. Another white man will make the Negro's bond; put him on his own plantation and the Negro becomes a worse rogue than ever.

They sell whiskey, both men and women. The postoffice receipts, from our little village of four white families, showed $900 for whiskey, during the month of October. Each white man allows it sold on his plantation in order to keep labor. The officers of the law rarely interfere; they want to be re-elected, and, of course, can't afford to antagonize the voters. It is simply ruining the Negro race; it has ruined them as laborers, and is making them more prone to commit crimes of all kinds. We were forced to move because it was out of the question for me to stay at home alone, all day. Another family had to move, because it was absolutely impossible for them to send their girls alone, less than one mile, to school. No effort is made to set the Negro right, but the white people are forced to give back to suit conditions, and do the best they can to protect their families and property.

* * *

Honest, hard-working white men could come into this section and starve. No one wants to hire them, and would never dream of selling them teams and provisions; but almost any Negro can get credit, for just anything he happens to want.

They work when and how they please; keep neither the ditches nor the fertility of the soil. A bush grows up in the field they plow around it, till finally it becomes a whole "patch of bushes." They work less and less every year; spend more and more. Of course, it is only a question of time when they will bankrupt the country. Nearly all the farmers are wrapped up in debt. The day of reckoning will have to come sometime.

I once lived in a county in Texas where conditions were just as they are here. The merchants and farmers finally got to where they couldn't advance any further. Some of the sugar plantations in Louisiana; some went to the towns. White people came in from Georgia and Alabama and bought small [illegible] of 60 acres. The Negroes, who stayed on the land, from 40 to 60 acres, worked by the day or for part of the crops. They are not dependent on them, so they are forced to work and be law-abiding citizens the same as the white folks are.

There are no "garden spots"—no "up-to-date" as to buildings, fences, and tillage. There are good schools, few debts, good morals, good fellowship between the races. Each one owns his own farm, and does not infringe on the other.

The immoral and unsanitary way the death rate so high among the births are decreasing. There are good families now.

ONE AMONG THEM,

Alabama.

Editorial Comment.—This letter is interesting writer portrays conditions without prejudice, but with kindly spirit in evidence throughout that Negroes escape prosecution for many minor crimes, and that in her section landlords and merchants help Negroes quicker than they will help the poorer white people. The violation of the prohibition law "in order to keep labor" is also a common result of Negro tenantry in the South, nor is it uncommon to hear such instances of white farm families forced to move from their homes because of the crowding in of Negroes conditions in this section of the Black Belt with is interesting, too, to contrast correspondent gives of her former Texas, once bankrupted by the em, but which small white farmers into "a garden spot,—up-to-date as to buildings, equipment, stock and tillage." Readers may draw their own conclusions.

RACE RELATIONS IN SOUTH GEORGIA

Conditions in Town and Country as They Affect Land and Renting Conditions

Labor and Renting Conditions

(Fifth Prize Letter)

I WILL endeavor to give you some facts in regard to race conditions in this (Tift) County.

In some respects our county seat (Tifton) is as high as with one. Nor do the laws of the country re- strain them; people have come to look on such conduct as a matter of course, and just let them quietly alone. They steal, too, as naturally as they breathe. Occasionally they prosecute one another but a white man rarely prosecutes one; it puts him in bad odor with them, and keeps him from getting labor. Besides it does no good. Another white man will make the Negro's bond; put him on his own plantation and the Negro becomes a worse rogue than ever.

They sell whiskey, both men and women. The postoffice receipts, from our little village of four white families, showed $900 for whiskey, during the month of October. Each white man allows it sold on his plantation in order to keep labor. The officers of the law rarely interfere; they want to be re-elected, and, of course, can't afford to antagonize the voters. It is simply ruining the Negro race; it has ruined them as laborers, and is making them more prone to commit crimes of all kinds. We were forced to move because it was out of the question for me to stay at home alone, all day. Another family had to move, because it was absolutely impossible for them to send their girls alone, less than one mile, to school. No effort is made to set the Negro right, but the white people are forced to give back to suit conditions, and do the best they can to protect their families and property.

* * *

Honest, hard-working white men could come into this section and starve. No one wants to hire them, and would never dream of selling them teams and provisions; but almost any Negro can get credit, for just anything he happens to want.

They work when and how they please; keep neither the ditches nor the fertility of the soil. A bush grows up in the field they plow around it, till finally it becomes a whole "patch of bushes." They work less and less every year; spend more and more. Of course, it is only a question of time when they will bankrupt the country. Nearly all the farmers are wrapped up in debt. The day of reckoning will have to come sometime.

I once lived in a county in Texas where conditions were just as they are here. The merchants and farmers finally got to where they couldn't advance any further. Some of the sugar plantations in Louisiana; some went to the towns. White people came in from Georgia and Alabama and bought small [illegible] of 60 acres. The Negroes, who stayed on the land, from 40 to 60 acres, worked by the day or for part of the crops. They are not dependent on them, so they are forced to work and be law-abiding citizens the same as the white folks are.

There are no "garden spots"—no "up-to-date" as to buildings, fences, and tillage. There are good schools, few debts, good morals, good fellowship between the races. Each one owns his own farm, and does not infringe on the other.

The immoral and unsanitary way the death rate so high among the births are decreasing. There are good families now.

ONE AMONG THEM,

Alabama.

Editorial Comment.—This letter is interesting writer portrays conditions without prejudice, but with kindly spirit in evidence throughout that Negroes escape prosecution for many minor crimes, and that in her section landlords and merchants help Negroes quicker than they will help the poorer white people. The violation of the prohibition law "in order to keep labor" is also a common result of Negro tenantry in the South, nor is it uncommon to hear such instances of white farm families forced to move from their homes because of the crowding in of Negroes conditions in this section of the Black Belt with is interesting, too, to contrast correspondent gives of her former Texas, once bankrupted by the em, but which small white farmers into "a garden spot,—up-to-date as to buildings, equipment, stock and tillage." Readers may draw their own conclusions.

CHANGE SEGREGATION LAW

Property Owners Near Fifth and Leigh Streets Against Sale to Negro Congregation.

The Richmond Planet 12/19/14

Plan to block the use of the Emanuel Baptist Church Building, Fifth and Leigh Streets, by a colored congregation, were discussed at length last night at a mass-meeting of the white property owners and residents of the neighborhood threatened by the Negro invasion. The meeting, which was held in the auditorium of the John Marshall High School, was attended by fifty or more men and women, all unanimous in their opposition to the use of the church by the negroes.

Efforts will be made, it was determined, to have the City Council so amend the segregation ordinance as to make it apply to the case in point. With this end in view, a committee was appointed to ask City Attorney Pollord to decide whether such an amendment could accomplish the purpose, if passed at this late stage in the negotiations between the white and colored congregations.

Former Councilman A. L. Vonderlehr, patron of the first segregation ordinance in operation here acted as chairman of the meeting, and defined what, in his opinion, was the purpose of the City Council in passing the measure. He was followed by John P. Leary, who discussed the legal phases of the question. Short talks were made by several persons in the audience, among them Rev. W. Russell Bowie, D. D., rector of St. Paul's Episcopal Church, and Alderman Joseph E. Powers.

CITY ATTORNEY'S RULING MEETS WITH DISFAVOR

Much of the discussion centered around the construction to be placed on the language of the segregation ordinance. The ordinance, it was shown, plainly stated that no colored person could move into a block on which the majority of the houses were occupied by white families, or vice versa. A letter from City Attorney Pollard to Alderman Powers, in which the former holds that "houses," in fact, mean "residences." was the centre of contention. The letter follows:

"Replying to your request to inform you whether, under Section 1, of the segregation ordinance as amended by the ordinance approved October 8, 1914. "residences," rather than "houses." must be counted in determining whether or not a section is white or colored. as the case may be, I have to say that I am clearly of the opinion that, accoring to the legislative intent of the ordinance, as well as the letter of the act, the count must be ascertained with "residences," rather than "houses," in mind. Any other construction would cause the counting of a single apartment house as a unit, although there might be a half dozen or more residences in the apartment house so counted, that is. separate family establishments. This construction was adopted by this department soon after the ordinance was enacted and has been affirmed a number of times, and is so evidently correct that I can see no reason for departing from it."

This ruling of the City Attorney was not in accord with the views of the audience, and several directly questioned it. If there is still time to have City Council clear the atmosphere with an amendment, the committee, headed by Alderman Powers, will ask Mr. Pollard to draft an ordinance which will make "house" mean "house."

WOMAN DENOUNCES COUNT "BY COOK STOVES"

"They are going by cook stoves," one indignant woman said, amid the applause of the others. "Only last week they came around to my house and to decide how many familiess here was living in it, they asked how many cook stoves there were, and we

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

CONDITIONS IN THE "BLACK BELT"

A Candid Picture of Negro Character by a Writer Who Has Lived Both in Texas and Alabama—A Texas Community that Went Bankrupt

(Fourth Prize Letter)

I LIVE in the Black Belt of Alabama in the rural districts where more than two-thirds of the population is Negro. There is no antagonism between the races; no thought or talk of social equality.

An old Negro woman, who had lived with us for years was badly burned. A lady from Cincinnati said to me, "I can't understand why you will dress her burns; wait on her as you would one of your own family; but still, you will not treat her as your equal." "No", I answered, "God never created us equal. Each race has its own place to fill in this world. He meant for the two races to be distinct, to keep them so. He implanted that unspeakable horror and loathing, in the Southern women, for any thought of social equality. I look after her because she is a suffering human creature; a good, true servant; and as such, I love and respect her. The children carry her meals; make her fires, fasten her clothing, because they love her as all white children love their nurses. She is devoted to them, but there is no thought of equality between them, and indeed, there can be no equality between whites and blacks. When a white man puts himself down with the Negroes, he will always get below them, and the Negroes dislike him even more than do the whites."

But it is impossible for Northern people to understand the feeling between the Negroes and the Southern white people.

* * *

The Negroes, as a rule, have better country churches than the whites. They attend them more regularly, make greater efforts to maintain them. But their religion and their morals are two separate and distinct propositions. "Gittin' 'ligion," as they call it, does not affect their daily lives in the least. Their religion is an affair of the emotions altogether. They haven't the faintest conception of what it means to be moral. Their church puts no restraint upon them; they stand as high socially, with a dozen husbands and wives, as with one. Nor do the laws of the country restrain them; people have come to look on such conduct as a matter of course, and just let them quietly alone. They steal, too, as naturally as they breathe. Occasionally they prosecute one another but a white man rarely prosecutes one; it puts him in bad odor with them, and keeps him from getting labor. Besides it does no good. Another white man will make the Negro's bond; put him on his own plantation and the Negro becomes a worse rogue than ever.

They sell whiskey, both men and women. The postoffice receipts, from our little village of four white families, showed $900 for whiskey, during the month of October. Each white man allows it sold on his plantation in order to keep labor. The officers of the law rarely interfere; they want to be re-elected, and, of course, can't afford to antagonize the voters. It is simply ruining the Negro race; it has ruined them as laborers, and is making them more prone to commit crimes of all kinds. We were forced to move because it was out of the question for me to stay at home alone, all day. Another family had to move, because it was absolutely impossible for them to send their girls alone, less than one mile, to school. No effort is made to set the Negro right, but the white people are forced to give back to suit conditions, and do the best they can to protect their families and property.

* * *

Honest, hard-working white men could come into this section and starve. No one wants to hire them, and would never dream of selling them teams and provisions; but almost any Negro can get credit, for just anything he happens to want.

They work when and how they please; keep up neither the ditches nor the fertility of the soil. If a bush grows up in the field they plow around it, till finally it becomes a whole "patch of bushes." They work less and less every year; spend more and more. Of course, it is only a question of time when they will bankrupt the country. Nearly all the farmers are wrapped up in debt. The day of reckoning will have to come sometime.

I once lived in a county in Texas where conditions were just as they are here. The merchants and farmers finally got to where they couldn't advance the Negroes any further. Some of them went to the sugar plantations in Louisiana; some went to the towns. White people came in from Georgia and Alabama and bought small [illegible] land, from 40 to 60 acres. The Negroes, who stayed, worked by the day or for part of the crops. The white people are not dependent on them, so they are forced to work and be law-abiding citizens the same as the white folks are.

That section is now one of the "garden spots"—The small farms are "up-to-date" as to buildings, equipment, stock, and tillage. There are good churches, good schools, few debts, good morals, and good fellowship between the races. Each knows his place, and does not infringe on the rights of the other.

But the race problem will eventually solve itself in this country. The immoral and unsanitary way of living makes the death rate so high among the Negroes, while the births are decreasing. There are very few large families now.

ONE AMONG THEM,

Alabama.

Editorial Comment.—This letter is interesting because of the evident accuracy with which the writer portrays conditions without prejudice, but having instead a kindly spirit in evidence throughout. Like our Louisiana contributor, she points out that Negroes escape prosecution for many minor crimes, and that in her section landlords and merchants help Negroes quicker than they will help the poorer white people. The violation of the prohibition law "in order to keep labor" is also a not uncommon result of Negro tenantry in the South, nor is it uncommon to hear such instances of white farm families forced to move from their homes because of the crowding in of Negroes around them. It is interesting, too, to contrast the picture of this section of the Black Belt with the picture our correspondent gives of her former home county in Texas, once bankrupted by the Negro tenant system, but which small white farmers have now made into "a garden spot,—up-to-date as to buildings, equipment, stock and tillage." Readers may draw their own conclusions.

RACE RELATIONS IN SOUTH GEORGIA

Conditions in Town and Country as They Affect Labor and Renting Conditions

(Fifth Prize Letter)

I WILL endeavor to give you some facts in regard to race conditions in this (Tift) County.

In some respects our county seat (Tifton) is an ideal town, as far as ownership of property by the Negroes is concerned; I know it is ahead of any town I know of in south Georgia. Some fifteen or twenty years ago, one man owned practically all the land where the city is now built, and from the time he first began to sell lots for residence and business purposes, he positively refused to sell a foot of land inside the city limits to a Negro. And now no family of Negroes is allowed to own a foot of land inside the city limits of Tifton as long as its present inhabitants live, and none are allowed to live in the city, except on the alleys or in quarters wholly intended for Negroes. South and west of town, a mile out, the real estate men, years ago, bought up quite a tract of land and cut it up in lots suitable for residence or business lots and have built houses for rent or sale, on terms that any working Negro can meet and under these conditions the Negroes practically own two towns of about a thousand inhabitants each, with not a white family living in either place. It is an advantage that no one would realize without experiencing it to have all the blacks settled by themselves away from white people.

The police have less trouble with them, and also with the whites, for when the races are mixed up and all living in the same part of a town, they are to have more difficulties, which can be easily

ed by the ordinance approved October 8, 1914. "residences," rather than "houses," must be counted in determining whether or not a section is white or colored, as the case may be, and I have to say that I am clearly of the opinion that, according to the legislative intent of the ordinance, it was well as the letter of the act, the ordinance in operation here acted as chairman of the meeting, and defined what, in his opinion, was the purpose of the City Council in passing the ordinance as amendment could accomplish the purpose, if passed at this late stage, in the negotiations between the white and colored congregations.

Former Councilman A. L. Vonderlehr, patron of the first segregation ordinance, presided at a mass meeting of the white property owners and residents of the neighborhood threatened by the Negro invasion. The meeting, which was held in the auditorium of the John Marshall High School, was attended by fifty or more men and women, all unanimous in their opposition to the use of the church by the negroes.

Efforts will be made, it was determined, to have the City Council so amend the segregation ordinance as to make it apply to the case in point. With this end in view, a committee was appointed to ask City Attorney Pollard to decide whether such an

ed by the ordinance approved October 8, 1914. "residences," rather than it."

'S RULING
WITH DISFAVOR

iscussion centered I have to say that I am clearly of uction to be placed the opinion that, according to of the segregation islative intent of the ordinance, it was ordinance, as well as the letter of the act, the ed that no colored unt must be ascertained with e into a block on dences," rather than "houses," in ty of the houses mind. Any other construction would white families, or cause the counting of a single apart- r from City Attor- ment house as a unit, although there erman Powers, in might be a half dozen or more resi- lds that "houses," dences in the apartment house so idences." was the counted, that is, separate family es- n. The letter fol- tablishments. This construction was

adopted by this department soon after the ordinance was enacted and applause of the others. "Only last week they came around to my house, and to decide how many families here was living in it, they asked how many cook stoves there were, and we

WOMAN DENOUNCES
COUNT "BY COOK STOVES"

"They are going by cook stoves," one indignant woman said, amid the

ur request to in- has been affirmed a number of times, nder Section 1, and is so evidently correct that I inance as amend- can see no reason for departing from

CITY ATTORNEY'S R
MEETS WIT

The ordin
Much of the discus
around the construction
language of th
ordinance.
shown, plainly stated th
person could move into
acted as which the majority of
were occupied by white
and defined vice versa. A letter fro
ney Pollard to Alderma
which the former holds the
legal in fact, mean "residence
centre of contention. T
lows:

"Replying to your re
form you whether, under
the segregation ordinance

Segregation — 1914
(Also under Agriculture, Social Conditions, etc.)

Property Owners Near Fifth and Leigh Streets Against Sale to Negro Congregation.

To block the use of the [illegible] Baptist Church building, [illegible] and Leigh Streets, by a colored congregation, [illegible] at a mass meeting last night at [illegible] of the white property owners and residents of the neighborhood threatened by the Negro invasion. The meeting, which was held in the auditorium of the John Marshall High School, was attended by fifty or more men and women, all unanimous in their opposition to the use of the church by the negroes.

Efforts will be made, it was deter- Paul's Episcopal Church, and Alder-

LAW

SEGREGATION

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

were listed in that way."

This statement was verified by others, and it was agreed that when it came to cook stoves, the negroes "had it all over" their white neighbors.

"Six or eight colored families live and cook in one house," said one woman.

Dr. Bowie was the only person who even indirectly favored letting the negroes acquire the church. Out of justness and chivalry, he said, the negro race should be permitted to expand out of its present crowded end, in many instances. unsanitary surroundings. Dr. Bowie was interested in the question, as St. Paul's Church maintains a home for girls in that neighborhood.

As it now stands, the congregation of Immanuel Baptist Church, by court order, may sell its property. The negroes already paid a small part of the purchase price as an evidence of good faith. Leigh Street, on the block occupied by the church, is a "white" block in every sense of the word, while the Fifth Street block is in question. Before the congregation of negroes are given possession of the building, the present congregation will construct an entrance on Fifth Street, blocking the entrance on Leigh Street.

The Fifth Street block, counting each building as a unit, has a majority of whites. Counting the families, however, the majority is in favor of the negroes. This latter count, according to City Attorney Pollard, is the true one

FEDERAL SEGREGATION BILL THAT IS NATIONAL DISGRACE

The Guardian 3-14-14

EVEN FOR SUCH A BILL TO BE INTRODUCED IN A CIVILIZED REPUBLIC—ATTEMPT TO MAKE BY STATUTE IN ALL DEPARTMENTS WHAT IS NOW DONE BY TWO OF THE CABINET HEADS —CONTEMPT THAT ABIDES IN SEGREGATION SHOWN BY DEMAND THAT NO WHITE PERSON BE UNDER ORDERS OF ANY PERSON OF AFRICAN DESCENT."

N. I. P. L. Urges Every Colored Citizen to Call the Attention of Senators and Representatives to bill and ask them to have it killed.

Washington, Feb. 24.—Deprecating the fact that Colored men and white women are employed in the same offices in government departments in this city, Representative Edwards of Georgia has introduced a bill providing that no white person shall be required to work in the same room with a person of African descent nor shall any white person be amenable to the orders or supervision of a Colored person.

The Wording of the Bill.

In the House of Representatives.

Feb. 23, 1914.

Mr. Edwards introduced the following bill; which was referred to the Committee on Reform in the Civil Service and ordered to be printed.

A Bill

To segregate Government employees of the white race from those of African blood or descent.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the heads of all executive departments shall issue all orders that may be necessary to secure in all branches of the service of the United States the segregation of Government employees of the white race from those of African blood or descent in the performance of their services.

Sec. 2. That white clerks or employees shall not be required to occupy the same offices or workrooms with clerks or employees of African blood or descent; nor shall any white clerk or employee be placed under the orders, direction, or supervision of any person of African blood or descent.

Sec. 3. That in the Railway Mail Service of the Post Office Department white clerks shall not be ordered to duty in the same mail car with postal clerks of African blood or

The segregation ordinance which recently passed the board of aldermen and city council of Louisville, Ky., has been signed by the mayor, thus becoming a law. It is discouraging to good colored men and women, after the many years, to think that it is felt necessary to have a law which sets apart districts for colored people and white people. That better understanding of the race, so much talked about, can never come at that rate. We think that it is infinitely unfair to take advantage of the Negroes, introducing and passing a measure that sets back their civilization, mocks their effort at progression. And yet we would not like to think that the segregation thought was wholly without reason. We would not like to think that any set of men among us is so careless of the rights of others that they, without reason, make effort to set aside their rights. We do not think that such ordinances are in accordance with the great laws, and surely not in harmony with the general constitution of the country. But at that, it is up to the race to remove the causes of such enacting such legislation if it does not wish to be the subject of special laws.

The Louisville Herald 5-8-14

THE TREND OF SEGREGATION

The Journal & Guide 2-28-14

Some people make light of the segregation agitation and believe that there is no harm in it for the Negro. That the race will ultimately find some way to turn this new form of proscription to advantage. This is a false notion. Segregation by legislation has more dangers in it for the Negro than all the other forms of caste legislation now in operation in the Southern States. As an example we refer to the experience of a colored citizen of Greensboro, N. C., who last week bought a house for which he paid $3,100. and was not permitted to move into it. Furthermore he was compelled to sell it by intimidation and had to dispose of it for $400 less than he paid for it. In order to discipline him for his violation of the spirit of the community, over five hundred white citizens signed a petition asking the school board to remove him from his position in the public schools. This action is practically equal to the confiscation of property. This case alone should arouse every Negro in North Carolina who has red blood in his veins to the importance of starting an organized legal fight upon segregation by legislation. Eternal vigilance is the price of liberty.

avoided by keeping their living districts separate. conditions to which so many of our correspond-

Many therefore, are the advantages of keeping ents have referred.

the races separated even in small towns. But And just as in slaver

these are as nothing compared with the advantage people of the South suffe

it would be to the poor class of farmers, if they which drove millions of

were colonized forever. Our farmers generally, South's everlasting loss

depend on the Negroes of Tifton to gather their the West the great, rich

cotton crop and would feel like they were broke up it is—even so today the

if the Negro should be moved out from here. But a ruinous competition

the question is, would they really be hurt finan- suggests. The writer

cially? My answer is: No, for in order to get the any prejudice against

Negroes to gather our cotton, we have to haul whites, men of ability

them in and out every day in wagons, surreys, or want to appeal to them,

autos, or if too far out to do that, pay their rail- is largely in their hand

road fare twice a week and feed and house them, struggling white men go

furnish them whiskey to drink, be very polite to ants. There are not

them, and besides all this, pay them more than such as J. D. B. says th

we could well-afford to pay for first-class work, Georgia, who prefer a

and it isn't one time in ten that we can get a de- to take advantage of

cent job done by them. ands who prefer a Negr

We haven't a great many Negroes farming here; live in any kind of house

those who are farming are nearly all renting. There sible to make a little

are very few land-owning Negroes in the county him supplies. Yet in th

We have a white man here and there who prefers ter system of farming

Negro tenants, but when we find him his reasons soil are considered, woul

are wholly selfish. He will say, "Well, they don't ter even in dollars and

have to have so much to live on, any kind of white tenants on long

house is good enough. Whatever I want him to rural England and Scotl

do, I give him his orders, and he does it: plants beauty? The writer, for

whatever I say plant and as much of it," etc. And white tenant on his o

another thing with some of the landlords at least make permanent impro

is that they can work a Negro a year, go some- have had to make for

where and make arrangements for his supplies, at we got a white man tha

an enormous fall price, pay the merchant the cash interested in sowing clov

and the two then divide between them the large ure, taking care of the

interest that the Negro has to pay. Sometimes, too The facts are that

they will work a Negro for two years, as I know $100 worth of damage

a case near me, and never have a settlement with Further prize letters

him, but when he just won't stay any longer, just

give him what they choose and let him go.

No landlord who wants a tenant that he can co-operate with, and treat as a partner, wants a Negro, but prefers a white man every time. In fact I'm sure the white tenants are preferred in this county by the majority of landlords, but it is easy to see that where the Negro can rent land and get credit as well as whites, that the white man can't compete with him at all, for a Negro will walk for miles to work for a brother black when he wouldn't work for me if I would haul him, and if he did work he would charge me more for his labor Then, too, when a Negro has to be responsible for his living himself, he will live on half what it would take for a white family of the same size.

When we fight long enough, and hard enough and in the right way, I believe we will have race segregation, but there will be opposition from several classes of white people too, as well as blacks One class will be those who honestly believe that the Negro is an advantage to them, who think that they have to depend on the cotton crop for everything, and on the Negro to gather it. But this is not the case, for should they fail one year to get their cotton gathered, why then they would most likely resort to some crops that they could gather, and thereby be learning to depend on some crop besides cotton to make a living, and at the same time be putting a crop on their land that would add to its fertility instead of something that would take from it.

J. D. B.,

Tift County, Georgia.

Editorial Comment.—Our friend, J. D. B., suggests one thought that cannot be too often emphasized and that is that as a rule, the cheaper labor is, the less profits are made on it. Suppose an ignorant laborer earns seventy-five cents and you get a third of it, your profit is only twenty-five cents for the day. But suppose you have an intelligent laborer with better equipment who earns $1.50 a day and you get a third of it, you then have fifty cents profit for the day—or twice as much as you made on the cheap laborer. And so on. Farmers of the South boast of their "cheap Negro labor", but the facts that are that by having efficient labor, although much higher-priced, farmers and land-owners in the North and West make much bigger profits than we do. Moreover, not only do they make bigger profits, but they escape having to surround their families with the intemperance, immorality, and generally demoralizing

Segregation — 1914
(See also under Agriculture, Social Conditions, etc)

SEGREGATION SIDE-TRACKED

The Journal & Guide
North Carolina Progressive Democrats Sidestepped the Issue In Raleigh Mass Meeting
4-18-'14

(By T. L. McCoy).

Raleigh, N. C., April 13.—During the past several months the Negroes of North Carolina have been on the anxious seat, watching to see "how the drop falls," since the wave of segregation legislation has swept across the state. Until the recent decision of the State Supreme Court was handed down declaring that the segregation laws adopted and enforced against the Negro by the municipalities of the State are unconstitutional. We scarcely knew where we were "at", or what next would soon follow in the wake of persecution heaped upon a defenseless race. Now that this uprising spirit to cripple the Negro's progress has been checked to some extent, and we hope and pray for all time; we purpose to move along in the even tenor of our sphere accumulating and laying up for a "rainy day."

Poe Democrats Set Back.

Editor Clarence Poe, of the Progressive Farmer, and the "Father" of the agitation to segregate the Negro farmers, in company with Internal Revenue Collector J. W. Baily and a few others, caused to gather in this city a Democratic mass meeting on the 8th inst. We expected from the wide publicity given the call, to see Democrats here on that date almost as many of the Apostle John saw. We are somewhat amused to note the scrap between our two daily papers, as to the correct estimate of the number at this meeting. One said 300 to 700: the other said 3,000. The meeting took place in the city auditorium and was presided over by Governor Craig. Speeches were made and resolutions of a progressive nature were adopted. Secretary of the Navy, Josephus Daniels and United States Senator Pomerene of Ohio, addressed the meeting, after which it adjourned.

Segregation Sidetracked.

Editor Clarence Poe had up his sleeve a resolution on segregation, but we learn that some one had got a "tip" from the Supreme Court bench that it would not be well for this matter to be touched hence it was not. The next day the newspapers published the decision of the Supreme Court declaring the segregation ordinance invalid.

A Plea For Race Development.

The sign of the times is self-evident that feelings and conditions between the two races here have wonderfully changed within the past few years. Seeing that the dominant race is a unit in placing stumbling blocks in the Negro's path of progress, it is beyond my power to comprehend why the Negroes do not get together as a unit in fostering business enterprises which will enable them to better overcome the legislative restrictions that are being placed upon them from time to time. There are thousands of Negro men who have the intelligence and money to manage big grocery stores, big dry goods stores, big millinery stores, big gents' furnishing stores, but they fear to embark into these channels of commerce for want of encouragement by the masses of our people.

By reason of this state of doubt thousands and thousands of young men and women are forced to seek livelihood in various capacities not in keeping with their talents. Let us rise in our might and resolve to come together and make places for our sons and daughters to work and support their families in keeping with our advance in civiligation. Right here my mind goes back to a conversation which took place between me and a couple of young men who had just received their A. B. diplomas. I said: What are you going to do for a livelihood? They replied: 'I don't know exactly, but I am thinking of going up North and work in hotels this summer, as there are no openings down here."

"I can do carpenter's work," said one, and the other said "I can lay brick, but all the contractors and architects are members of a union labor organization which doesn't permit Negroes to join, hence we cannot get work at these trades." Here we are. giving our sons and daughters education and trades, but our failure to "get together" in commercial pursuits makes no openings for them to launch into business pursuits commensurate with their trainings. It will no doubt be interesting to the reader for me to relate a conversation which took place between me and another member of our race who is a well known educated Christian gentleman. I said to him why is it that you prefer to buy all your shoes, clothing, and groceries from white merchants instead of getting these necessary articles from colored merchants. He said: "Because colored merchants fail to have the class of goods I want. Colored merchants generally start in business with a cheap class of goods and they want you to buy this class of stuff just because he is a member of your race. When I have a dollar to spend for an article, I want that article to appeal to my taste in quality. If the Negro merchant has it, I had just soon buy it from him as from the other fellow. My observation is that nine-tenths of the Negro merchants do not know how to do business. They drive away trade, either by inattentiveness to their business, slothfulness, talkative and failure to keep such grade of goods as will appeal to his trade. The average Negro merchant has not caught the art of trade and merchandising. As he progresses along these lines he will see improvements along the line he now complains of." I consider this message to Negro merchants a hot tamale and I hope and trust that this message will be passed down the line to all such and that ere many moons roll around, we will see abundant improvements in the Negro business world.

Atlantic City N.J.
REVIEW
OCT 13 1914

CLIPPINGS FROM LEADING COLORED PAPERS

SEGREGATION IN N. CAROLINA

Decision Against Street and Resident Segregation

"The Law Notes for September comments as follows on "race segregation:"

"What appears to have been the first effort to segregate white and Negroes in North Carolina has been overthrown by a decision of the Supreme Court of that State in the case of State vs. Darnell, (N. C.) 81 S. E. 338, holding invalid an ordinance of a city which made it unlawful for any colored person to occupy as a residence any house upon any street on which a greater number of houses were occupied as residences of white people than were occupied as residences by colored people. The ordinance made a similar restriction against white people occupying as residences houses on streets where there were more houses occupied by colored residents than by whites. Such an ordinance, the court holds, is not authorized under the city charter provision that he alderman "may pass any ordinance which they may deem wise and proper for the good order, good government or general welfare of the city, provided it does not contravene the laws and constitution of the State."

In holding the ordinance to be an unreasonable exercise of the police power of the municipalty, the court, speaking through Chief Justice Clark, says: "We do not think that the authority conferred by section 44 of the charter to enact ordinances for the 'general welfare of the city' can justly be construed as intended by the legislature to authorize an ordinance of this kind which establishes a public policy which has hitherto been unknow nin the legislation of our State To do so would give to the words 'general welfare' an extended and wholly unrestricted scope which we do not think the legislature could have contemplated in using those words.

If the Board of Aldermen is hereby authorized to make this restriction, a bare majority of the board could, if they 'deem it wise and proper,' require Republicans to live on certain streets and Democrats on others, or that Protestants shall reside only in certain parts of the town and Catholics in another, or that Germans or people of German descent should reside only where they were in the majority, and that Irish and those of Irish descent should dwell only in certain localities, designated for them by the arbitrary judgment and permission of a majority of the aldermen.

They could apply the restriction as well to business occupations as to residences, and could prescribe the localities allotted to each class of people without reference to whether the majority already therein is of the prescribed race, nationality or political or religious faith.

Besides, an ordinance of this kind forbids the owner of property to sell or to lease it to whomsoever he sees fit, as well as forbids those who may be desirous of buying or renting property from doing so where they can make the best bargain. Yet this right of disposing of property, the jus disponendi, has always been held one of the inalienable rights incident to the ownership of property which no statute will be construed as having power to take away."

Chief Justice Clark does not directly pass upon the question whether, if the legislature had enacted a statute conferring on municipal corporations the authority to pass such an ordinance as the one in question, the statute would have been constitutional. From what is said, however, as to the inalienable jus disponendi incident to the ownership of the property, it is to be inferred that such a statute would meet the same fate at the hands of the North Carolina Supreme Court as has befallen the segregation ordinance."

This statement shows well the unspeakable insult and degredation of these segregation laws. They also show the violation of all principles of democracy. The legal error of such laws is shown by saying that it might apply also to **white** nationalities. Catch the point?

Here is the Segregation Order Read to President November 6, 1913, and Still in Force

Gentlemen: Referring to the notice of July 15, last, to the effect that toilet rooms for the exclusive use of colored employes have been provided on the northeast corner, basement floor, of the Treasury Building, you are advised that information has been received from the chief clerk's office that said order is still in force. Please notify any of the employes of your

respective divisions who may be affected thereby.

Acting Executive Officer.

The Petition Presented to President

To the President of the United States, Hon. Woodrow Wilson, White House, Washington, D. C.

Sir—This is to certify that we, the undersigned, are surprised and indignant that under your administration there should be any rules made by members of your cabinet to segregate employees of the National Government by race or color. We protest against this as a plain insult, public degradation and insufferable injury to colored Americans, the establishment of caste in this free republic. We petition you to reverse, prevent and forbid any such government by your bureal chiefs, in accord with your promise of fair, friendly, just and Christian treatment of your colored fellow citizen.—Guardian.

CONSTRUCT RATHER THAN CONDEMN

PURPOSE OF BOOKER T. WASHINGTON IN HIS PUBLIC UTTERANCES AND WORK IS HIS STATEMENT IN REPLY TO MISREPRESENTATIONS.

The Voice & the People 11/14/14

BUSINESS LEAGUE ADDRESS

Misquoted and Misrepresented in Reference to Segregation.—Noted Educator Replies to Editor Winston's Query.

St. Louis, Mo., Nov. 10.—(Special.) Booker T. Washington has for once broken his rule and made reply to unwarranted criticisms that have been leveled against some of his public utterances. The reply in this instance is in the form of a letter addressed to C. Ellis Winston, editor of the Western Torchlight, who had recently written to Dr. Washington, calling his attention to certain misrepresentations which have been published in various newspapers regarding his address at the last session of the National Negro Business League at Muskogee.

The matter published was so patent a misrepresentation of Dr. Washington's actual remarks that he replies at length to Mr. Winston's very courteous letter asking about the matter, and makes some very pertinent statements. In the course of the reply to Mr. Winston, Dr. Washington says:

"You say that I am quoted in both the white and colored press as making the following remarks: 'The Negro should stop fighting segregation and lend his forces toward beautifying the neighborhood in which he lives.' Let me say that I have made no such remarks at any time or at any place. On the other hand, I have always opposed the passing of any law to segregate the Negro either in city, town or country district. I have always said, especially when speaking to Southern white people, that such segregation is unnecessary, unjust, unwise and from my point of view, illegal, and I have been often surprised at the number of white people in the South who have agreed with my position.

"A few weeks ago, when an attempt was made to pass a law segregating colored people in Birmingham, I, in connection with a number of other colored people in Alabama, took the matter up directly with the city commissioners and the law was not passed.

"When speaking on the subject of railroad accommodations in Muskogee I made the following direct remarks to the white people, who composed a large part of the audience: 'Let us urge upon the railroads throughout this country to provide more equal, more just, more clean and up to date railroad facilities for the black people of this country whenever the law requires such separation. And there is no man in the United States, no matter where he lives, north or south, who will not agree with us in the statement that whenever and wherever a Negro pays a railroad fare that is equal to that paid by a white man he should have accommodations that are just and equal, that are just as clean and decent, as those furnished the white man for the same amount of money. You would not permit the white merchants in Muskogee to sell so many pounds of flour to a Negro customer at a certain price and then sell better flour and more flour to a white customer for the same money. No more should a railroad be permitted to furnish one kind of accommodation to the Negro passenger and another kind of accommodation to the white passenger for the same money.'

"What I did attempt to say in Muskogee and what I have attempted on numerous occasions to say when speaking in public was to urge our people not to become discouraged or disheartened in communities where they were segregated, but, notwithstanding such segregation, to go forward and make progress—in a word, to overcome evil with good; to make so much progress in the beauty, comfort and convenience of their surroundings that those who have treated them unjustly will be made to blush with shame because of the progress that the colored people are making. In a word, I try to impress upon our people the idea that they should keep a cheerful heart and a strong will and not permit themselves to be continually on the defensive side of life, but to make such progress that the world will admire the rapid strides with which they are going forward.

"I realize fully the importance of condemning wrong—such wrongs as segregation—but I realize, too, the danger of our spending too much time and strength in mere condemnation without attempting to aid our cause by progressive constructive work as well as condemnation. Condemnation is easy; construction is difficult. The constructive action should employ the major portion of our time. The two lines of thought and work must go hand in hand; condemnation of wrong and constructive effort; overcoming injustice through evidences of progress. On this platform we can make an appeal to every white man in the South and in the North whose good will and influence is worth having. More and more throughout the South the number of white people who feel and see that it never helps to yield to the temptation of mistreating a black man is increasing; throughout this country the number of black people who feel and see that it never helps a black man to yield to the temptation of mistreating a white man is increasing."

EMANUEL CHURCH BUYS PROPERTY

Work Monroe N Jan 19 13

The New York Age 4-9-14

Purchases Three-story Building at 105 W. 130th St.

IN "RESTRICTED" ZONE

White Property Owners Are Now Willing To Pay $1,000 More Than Church Paid For Property

TO MAKE ALTERATIONS

Emanuel Church Takes Immediate Possession Of Property. Elaborate Exercises At Dedication Planned.

The latest addition to the Negro churches owning a home in Harlem is the First Emmanuel Church, the Rev. Richard Manuel Bolden, pastor, which was organized September 14, 1913, at Crescent Hall, in West 135th street. The church has purchased the three-story and basement brownstone building at 105 West 130th street, paying therefor the sum of $9,650.

The property was purchased by the Rev. Mr. Bolden for the church from Morris Weiss, a lawyer, of 920 avenue St. John, the Bronx, who bought the place from the Value Realty Co. Samuel Cowen, a real estate broker, the Bronx, with Attorney Fredericks, negotiated the transaction for Emmanuel Church, and the law offices of Coleridge A. Hart, 35-37 Nassau street, looked after the legal end for the religious body. Title for the property was passed to the Rev. Mr. Bolden on Thursday, April 6, when the purchase price was paid over for Mr. Bolden by Counselor Hart to Mr. Weiss.

Located in what is called by some white property owners as the "restricted" zone, the purchase of this property by the Rev. Mr. Bolden has stirred no little interest. It is said that considerable property in this neighborhood is owned by the Astor Estate, while in this street is the home of Jordan L. Mott, the wealthy iron man; the Presbyterian Church of the Puritans, and the home of the Little Sisters of the Poor.

White Committee Active.

One of the members of the white committee of thirty of the Harlem Property Owners Association declared that he had urged the Rev. Mr. Bolden not to buy the property, as it was hoped to restrict the Negroes above 131st street. This contradicts the statement recently given out by the secretary of the association that the committee did not intend to discriminate against Negroes. Persons interested in property in that block have, it is reported, expressed a willingness to pay the Emmanuel Church people $1,000 more than they paid for the property, but the positive statement is made by the pastor that the property will not be sold, but will be remodeled and occupied. In fact, architects have already looked over the building with a view to drawing plans for its adaptation as a house of worship.

"The building is admirably suited for the purpose to which it will be devoted. It is located on a plot 20x99, and contains fifteen rooms. The main building with twelve rooms, is 20x50, and there is a one-story and basement brick extension, 20x15, containing three rooms. The first, or parlor floor, has large front and back parlors, which can be thrown into one, and this will be the main assembly room, or auditorium. A hallway connects these rooms with the extension, where a room 20x15 with a large bay window, will be used as a private chapel for weddings, funerals, meetings, etc. Two large and two small rooms in the basement will be used as the Sunday school assembly and class rooms. The second and third floor contain eight rooms, which will be used by Pastor Bolden as a residence.

Counselor Coleridge A. Hart, writing to Mr. Bolden concerning the closing of the transaction, under date of April 13, said:

> I congratulate you on the fact that after working over this matter for several weeks you finally secured what seems to me to be a very remarkable bargain. I am told that the houses all around this piece of property are held at a very much higher figure and in fact at one time houses like this were worth $21,000 apiece, as I am informed; and the value of the house alone is of course much greater than you have paid for the house and lot together.

The church takes immediate possession of the property, but will not occupy it until alterations necessary are made, when it will be dedicated with elaborate exercises, in which many of the most prominent men and women in public life will be present and participate in the program.

TO HOLD PUBLIC MEETING

The Age 1914

A public meeting will be held at Grace Presbyterian Church Monday night in the interest of the fight that is being made against segregation. The principle speaker will be ex-Congressman George H. White, of Philadelphia. Other prominent speakers will be Revs. A. C Fitzgerald. The meeting will be under the auspices of the Baltimore Civic Rights Association which has charge of the fight and is being headed by Rev. W A. C. Hughes, Attorney C. C. Fitzgerald, who has charge of the legal end of the case, will probably file the injunction proceedings in the Federal Court some time next week.

The case would have come up before, but owing to the absence of Judge Rose in NewY ork, the proceedings were held up. It is important that the meeting be largely attended.

IS DECLARED INVALID

The Atlanta Constitution

Norfolk, Va., February 2.—Norfolk's segregation laws, seeking to separate the races in definitely defined districts of the city, failed on appeal today when Circuit Judge McLemore held the ordinance adopted by the city council on segregation to be criminal in nature, thus estopping the city on appeal. Police Judge Barron had declared the laws unconstitutional, and the city sought on appeal to establish their validity.

The laws became criminal in nature the court held, because of the penalty they prescribed, which was punishment in the form of a fine not exceeding $500 or imprisonment in jail not to exceed one year, either or both.

Segregation - 1914
(See also under Agriculture, Social Conditions, Etc)

DR. WASHINGTON AND SEGREGATION.

The Richmond Planet 10/31/14

Dr. Booker T. Washington is a diplomat of the first water," capable, if the Hon. Harry C. Smith is to be believed to represent this government at the Court of St. James. On the other hand, the Hon. Harry C. Smith missed his calling in not preparing himself for the bar. As a cross-examiner, he is pre-eminent. At what other conclusion could we arrive, after reading in the Cleveland Gazette, his attempt to "smoke out" Dr. Washington to ascertain whether or not he approved the segregation of the colored people in an address delivered by him at the meeting of the National Negro Business League in Oklohoma.

Of course, Mr. Smith does not take into consideration that Dr. Washington was in Okla. and it takes a mighty long time" to get out of that State, when the trip is uninterrupted and travelers, who have been indiscreet in their public utterances have been known not to get out of the State at all. Hon. H. C. Smith wishes to "nail" the distinguished educator and he is doing it. But let him speak for himself. In that "hornet-like publication, The Gazette, he says.

Relative to the charge that he directly or indirectly endorsed segregation in a speech to the National Business League of which he is president, at its annual meeting, some weeks ago, in Musflogee, Okla., Dr. Booker T. Washington says in a letter, to a Mr. C. E. Winston of St. Louis, under date, Oct. 2, '14, and recently given to the public:

"What I did attempt to say in Muskogee, and what I have attempted on numerous accasions to say when speaking in public, was to urge our people not to become discouraged or disheartened in communities where they are segregated, but notwith-standing such segregation, to go forward and make progress. In a word, to overcome evil with good; to make so much progress in the beauty, comfort and convenience of their surroundings that those who have treated them unjustly will be made to blush with shame because of the progress that the Colored jeople are making. In a word, I try to impress upon our people the idea that they should keep a cheerful heart and a strong will and not permit themselves to be continually on the defensive side of life, but to make such progress that the world will admire the rapid strides with which they are going forward."

It will be seen in the foregoing that Mr. Washington does not say FIGHT segregation in the courts, the proper place, but "begs the question" by telling our people to do something else which would not be effective in the South or anywhere else, and be and everyone else knows this. Thus does he give quasi endorsement to segregation. With prejudiced whites continually attacking our rights as citizens, if we are manly men, how in the name of all that is good and holy are we to be otherwise than "on the defensive side of life" if we make any effort—even the one he suggests—to protect and retain them, and regain those lost? The man ought to be ashamed of himself for giving such "doctrine of surrender" advice and if he is not, it is our duty to make him to discontinue such perniciously harmful talk. It is enough to make Garrison, Phillips, Douglass and Langston turn over in their graves. Whoever heard of a people whose rights and privileges were assailed (and taken from them) as our s are in this country, "overcoming" such "injustice through evidences of progress; by progressive constructive work," and by an "appeal to every white man whose good will and influence is worth having"? We have been doing this ever since the close of the war of the rebellion, and what is the result? Loss of rights, privileges, etc., until we are now "backed up in the corner with our backs to the wall" where we must fight, fight, FIGHT! in all the courts, and to the "very last ditch," or be deprived of all the prejudiced South, and its Northern allies, would have us lose. Then would come upon us the terrible condition of the Russian serf and the masses of the Jews in that country.

Barring the caustic criticism of Dr. Booker T. Washington, we agree with the noted Ohioan in his statements. There can be no middle ground in the discussion of vital rights and vital wrongs. This compromising attitude has benefited us twenty per cent and has injured us fifty per cent. The sum and substance of the whole matter when a balance is struck shows that it has not benefited us at all. The Negro-haters have by argument and fair talk induced our leaders or some of them, for alleged peace's sake to abandon one right and then another until now we see the last one of them vanishing in the distance and that is the property right, for segregation of the races can mean no other thing.

In this connection, it may be well to cite a case that has just happened in this city. We clip from the Richmond, Va. Evening Journal of the 17th, inst.

Joseph Williams, colored, was fined $100 in Police Court today on the charge of violating the segregation ordinance. An appeal was noted to the Hustings Court.

Williams was first in Police Court October 24th, on this charge and was given a week in which to move from his residence at 626 North Fourth Street.

As he had failed to carry out the court's order, Justice Griggs said that there was nothing to do but fine him.

Under the law negroes are not permitted to reside on a block if a majority of the residents are white, and vice versa.

Mr. Joseph Williams has been ordered to move out of his own house, which house is registered here on the land books and in the court house as belonging to him. The block adjoining the one in which he lives is solidly occupied by colored people. He has not gone into a white district but is living in his own house, practically in a colored neighborhood and he is to be penalized for residing in his own house. If any one could conceive of anything more absurdly ridiculous we would like to hear it stated. What should he do? We say, fight it out, if it takes the house to pay the cost of the litigation.

We shall not believe until the Supreme Court of Appeals of Virginia so decides that such an ordinance is constitutional. It involves the rights of a freeman and an American citizen. Hon. Harry C. Smith is all right. We are with him in his position. We believe though that our distinguished leader, Dr. Booker T. Washington has seen the light, so to speak. His explanation shows that he feels the force of the criticism keenly. But why discuss the matter further? Dr. Washington is a diplomat and Hon. Harry C. Smith is an uncompromising patriot. Both have their uses.

The action of the one disgusts the other and vice versa. When the history of the race is written though and a record of racial achievements are noted, the name of Harry C. Smith will be written high upon the scroll of undying fame. Selah!

STANDS FIRM ON RACE QUESTION

Dr. Washington Replies to Editor Winston's Letter.

MISQUOTED BY NEWSPAPERS

Noted Educator and Leader In Ringing Statement Denies Ever Having Advised His Race to Yield One Single Legal Right as Citizens at Any Time or Place.

The Colored American, Washington D.C. 11/7/14

C. Elias Winston, editor of the Western Torchlight, St. Louis, recently wrote Dr. Booker T. Washington calling attention to the misrepresentations which have been published in various newspapers regarding his speech before the recent meeting of the National Negro Business league. Dr. Washington in reply to Mr. Winston's letter has written the following communication:

"Tuskegee Institute, Ala., Oct. 2, 1914.

"Mr. C. Elias Winston, 2726 Pine Street, St. Louis:

"My Dear Mr. Winston—I regret the delay in answering your letter owing to the fact that I have been off on a fishing trip for a week. In your case I am doing something which I very rarely do, and that is attempt to correct a misrepresentation of my words. I have found by some experience in public life that if one spends his time in attempting to correct false reports he will rarely do anything in the way of constructive work and that the time spent in trying to make such corrections could be better spent, in most cases, in some direct effort in the way of progress.

"I am making exception in your case because you have been kind and thoughtful enough to do that which very few people think of doing, and that is to try to find out directly from the individual himself the facts concerning his utterances. In most cases persons simply hear a rumor or read a garbled report of one's address and then this report or rumor is passed from one hand to another without any one taking the precaution to get first hand, direct information from the person most concerned.

"You say that I am quoted in both the white and colored press as making the following remarks: 'The Negro should stop fighting segregation and lend his forces toward beautifying the neighborhood in which he lives.' Let me say that I have made no such remarks at any time or at any place. On the other hand, I have always opposed the passing of any law to segregate the Negro either in city, town or country district. I have always said, especially when speaking to southern white people, that such segregation is unnecessary, unjust, unwise and, from my point of view, illegal, and I have been often surprised at the number of white people in the south who have agreed with my position.

"A few weeks ago, when an attempt was made to pass a law segregating colored people in Birmingham, I, in connection with a number of other colored people in Alabama, took the matter up directly with the city commissioners and the law was not passed.

"When speaking on the subject of railroad accommodations in Muskogee I made the following direct remarks to the white people, who composed a large part of the audience: 'Let us urge upon the railroads throughout this country to provide more equal, more just, more clean and up to date railroad facilities for the black people of this country whenever the law requires such separation. And there is no man in the United States, no matter where he lives, north or south, who will not agree with us in the statement that whenever and wherever a Negro pays a railroad fare that is equal to that paid by a white man he should have accommodations that are just as just and equal, that are just as clean and decent, as those furnished the white man for the same amount of money. You would not permit the white merchants in Muskogee to sell so many pounds of flour to a Negro customer at a certain price and then sell better flour and more flour to a white customer for the same money. No more should a railroad be permitted to furnish one kind of accommodation to the Negro passenger and another kind of accommodation to the white passenger for the same money.'

"What I did attempt to say in Muskogee and what I have attempted on

numerous occasions to say when speaking in public was to urge our people not to become discouraged or disheartened in communities where they were segregated, but, notwithstanding such segregation, to go forward and make progress—in a word, to overcome evil with good; to make so much progress in the beauty, comfort and convenience of their surroundings that those who have treated them unjustly will be made to blush with shame because of the progress that the colored people are making. In a word, I try to impress upon our people the idea that they should keep a cheerful heart and a strong will and not permit themselves to be continually on the defensive side of life, but to make such progress that the world will admire the rapid strides with which they are going forward.

"I realize fully the importance of condemning wrong—such wrongs as segregation—but I realize, too, the danger of our spending too much time and strength in mere condemnation without attempting to aid our cause by progressive constructive work as well as condemnation. Condemnation is easy; construction is difficult. The constructive action should employ the major portion of our time. The two lines of thought and work must go hand in hand; condemnation of wrong and constructive effort; overcoming injustice through evidences of progress. On this platform we can make an appeal to every white man in the south and in the north whose good will and influence is worth having. More and more throughout the south the number of white people who feel and see that it never helps to yield to the temptation of mistreating a black man is increasing; throughout this country the number of black people who feel and see that it never helps a black man to yield to the temptation of mistreating a white man is increasing.

"In proportion as we go forward in all parts of the country making real progress and asking for fair and just treatment by the hands of all people, north and south, our race is going to command the respect and confidence of all the people of all classes.

"You are at liberty to make any use of this letter that your judgment dictates. Yours very truly,

"BOOKER T. WASHINGTON."

From time immemorial, it has been the merited boast of the citizens of Savannah, both white and colored, that there was less race prejudice or antipathy existing between the races in our fair city than in any other city in the country. As a result people throughout the country have come to regard Savannah as a city in which bitterness, between the races is largely conspicuous by its absence. All along our people have been left to work out their own salvation without molestation or intimidation from the outside in the least. We have been made to feel that we are a welcomed part of Savannah's citizenry. While other cities of the country were in the throes of a violent racial hysteria, our citizens refusing to be innoculated with the disease, went about their business in the even tenor of their way, giving in the meantime the usual encouragement and help to each other. As we have noted this easy relation between the races, we have oftimes exulted within ourselves that we are of Savannah, the city of our pride, in which wisdom, justice and moderation are truly exemplified. However, unless signs fail us, and we hope they do, there is beginning to appear in the near horizon a dark cloud which seems to threaten the very foundation of the happy and cordial racial life of our municipality. As an evidence of this, the present agitation for segregation is an example. Brought to its final analysis, this present segregation agitation savors of a political move to gain political preferment by appealing, if need be, to the prejudices of the people. Anyone who may be even a casual observer of things knows very well that of all cities, Savannah is the least in which there is any need of segregation, if there ever exist any need for such. Educated by long and peaceful contact with the best white citizens of our community our people have not lost sight of what is expected of them in matters pertaining to their life in the community. At the present time there is not the least disposition of our people to get away from their own. It is not any more their desire to live in white communities or sections of the city than is these sections to have them. Knowing as they do, the ethics of this country, it is not their ambition to turn one leaf of that which savors in the least of social aspiration. We believe that throughout the entire city there are not more than a half dozen instances of Negroes living in exclusively white settlements, except where they live in the basements and back yards of their employers. And even of these half dozen instances, in the majority of cases, the property owned by Negroes was purchased long before the settlement became exclusively white or for whites only. As intimated above, it is a fact that our people are not desirous, as an attempt is now being made to show, to live among the white people in preference of their own or to crowd the whites in certain communities. Nothing is farther from us. On the other hand, all that we seek in home or residential sites are the ordinary places of hygiene and comfort such as paved streets and the like to which our registration as taxpayers and law abiding citizens entitles us. We do not see any reason whatever for the segregation agitation. It is in our opinion far fetched and much uncalled for. We believe it is both untimely and impracticle in our city. Meanwhile we have a feeling that the good white people of the city who have always stood their ground when it came to matters concerning the rights of our people, will not sit by idly and allow a few politicans to disturb the long standing equilibrium of the races here.

As to Race Segregation

The Kansas City Star 12/1/17

The question often put to those who oppose seggregation is this: "Why do Negroes object to associating with one another?" "Why do they seek to force themselves on white people?" The answer to this two-fold question is simple: Negroes do not object to associating with one another; Negroes do not seek to force themselves on white people. When Negroes assemble in any public place where white also assemble, they will invariably, if given free choice, seggegate themselves. Let me instance our local Teachers' Institute.

That body consists of about eleven hundred teachers, about 10 per cent of whom are Negroes. A stranger visiting the Institute would be struck by the fact that all the Negro teachers sit together, and would wonder, perhaps, if Jim Crowism prevails. Jim Crowism does not prevail, and is not even suggested. The Negro teachers have deliberately seggregated themselves. They have selected a part of the hall where they invariably sit, and they show no inclination whatever either to get away from themselves or to force themselves on anybody. Yet those same teachers would warmly resent any effort from an external source to seggregate them.

As a matter of fact a few years ago such an effort was made, when a committee of white principals brought in a report requesting that "the white teachers sit where they please; all Negro teachers sit in Section D." Now Section D is much better situated for seeing and hearing than the seats where the Negroe teachers sit, but the Negroes were highly indignant at the report and refused to be segregated. Only one teacher ever did go down to occupy Section D. And so the questions which really came up for solution are these: (1) "Why will Negroes, if left to a free choice invariably segregate themselves"; and (2) "Why will they invariably resent forcible segregation?" The answers to these questions reflect fundamental aspects of human nature, and the one phenomenon is as natural as the other.

Prof. Franklin H. Giddings, the sociologist has theorized intelligently and convincingly as to the psychic bases of the group, and he argues that individuals tend to group themselves together on the basis of "consciousness of kind" or "like mindedness." This simple principle is ably elaborated by him in his works on sociology, and largely accounts for a great many groups both large and small. It accounts for the fact that Negroes and others segregate themselves naturally. It also leaves inference very clear that if the ardent segregationists would only exercise a little scientific sense, and would intelligently acquaint themselves with the psychic laws underlying human behavior, without being so anxious to remake and improve the universe, many of these questions would work themselves out naturally and normally.

Now, while Negroes will freely and willingly segregate themselves, on account of "consciousness of kind," personal friendships, or community of interests they nevertheless do not like t ohave segregation forced upon them. This is not because they do not like to be together, nor yet because they desire to force themselves on anybody. It is because of a condition as old as humanity itself—namely, the tendency to resent an insult.

Negroes profoundly sense the fact that far more is involved in involuntary segregation than the mere matter of keeping the two races apart. It involves the assumption of superiority on the part of the group trying to enforce segregation, and requires the other group to acquiesce in the doctrine of its own inferiority. This acknowledgement no considerable group

NEW FORM OF RACE ATTACK.

Southern Editor Advocates Farm Segregation.

Senator Tillman's reply to Colonel Roosevelt's "open door of hope and opportunity," in which he cautioned the Colonel to remember that every such door open to a colored man was a door closed to a white one, has not been without its evil consequences.

Clarence Poe, editor of the Progressive Farmer, is out in a sinister appeal for "Rural Land Segregation Between Whites and Negroes."

His article is ably answered by Mr. Gilbert T. Stephenson, author of "Race Distinctions in American Law." The reply appears in the April issue of the South Atlantic Quarterly, which is the forum for the sociological questions of the South. Editor Poe shows his real intent in the June issue of the Quarterly in which he states that he is out of patience with so much discussion of "Hindrances to Negro Progress" and wants more attention to the Negro hindrance to the progress of the white man.

He confesses the increase in farm ownership by colored men throughout the South, but bases it upon the lower standards of living of a race nearer savagery than the whites. He claims friendship and sympathy for the Negro, but urges his plan as favoring the more favorable advancement of the poor white man, who must compete with a race with fewer needs for food, shelter and comforts such as he claims the poor white man must have, and in the supply of which he fails to earn and save enough to acquire land. He says also that the poor whites' social life is menaced by the presence of Negroes.

Articles like this one show the extremity to which race issues are coming in this country, and it behooves our educators and leaders to get on the firing line. The Bee knows that Chas. M. Thomas, of the Washington Normal School, is constantly on the outlook for such insidious attacks as these, ready to show up their wickedness and fallacy, and to encourage and thank the race's friends for their labors in our behalf. Personal letters addressed to those who aid us as well as to those who attack us, can do much to prove our worthiness to be helped. Men and women inside and out of the N. A. A. C. P., who have reached any height above the masses, can maintain their own posts only by standing against the common enemy.

The Bee is always on the firing line. Support it.

Segregation — 1914
(See also under Agriculture, Social Conditions, Etc.)

Cleveland Gazette on Quasi-Public Segregation Influences.

The Guardian — 1-14

The Guardian claims and with justice to be a consistent anti-Jim Crow newspaper. We are not alone as mention the strong editorial recently quoted from the A. M. E. Church Review. We have found and declared that a separation institution increases segregation in other semi-public or public institutions. On the effects of Jim Crow Y. M. C. A. in the North, we quote from the Cleveland Gazette:

"Chicago Afro-Americans would have a "jim-crow Y. M. C. A. Result: A bitter fight ever since to prevent the establishment of separate schools for their children. Recently, they were compelled to invoke the aid of the mayor of Chicago and the governor of Illinois. Dayton, O., would have a "jim-crow" Y. M. C. A. Result: Miss Troy, a member of the race, who for years was principal of one of the public schools of that city, with ten or more white teachers under her, now presides in one room of that building to which all of the Colored children that attend that school are sent, and in which they are segregated. She was relieved of the principalship, of course, Springfield, O., would have a "jim-crow" Y. M. C. A. Result: Our people of that city have never been able to get a single Colored schoolteacher. Two riots and lynchings were other indirect results. Columbus, O., would have a "jim-crow" Y. M. C. A. Result: A separate school building for Colored children only in which all of the Afro-American teachers are segregated. Even Philadelphia, "the cradle of liberty," has had the same experience, as a direct result of the establishment of a "jim-crow" Y. M. C. A. There are other instances, here in the North, we could cite, but the foregoing are quite enough. In every city where there is a "jim-crow" Y. M. C. A. Afro-American members only are the only members to be made pariahs of."

Facts are Stubborn Things.

The Gazette continues thus:

"Cleveland has twenty or more Afro-American young ladies teaching in its publiic schools. Very few, if any of them, have even a few Afro-American pupils in the rooms over which they preside. One is a member of the faculty of Central High School. They are among the best of our public school teachers. The establishment of a "jim-crow" Y. M. C. A. in this city will insure the establishment of separate schools for colored of separate schools for Colored children, here, just as it has in nearly every city in the North where there are "jim-crow" Y. M. C. A.'s. The result will be that instead of twenty or more teachers, we would have possibly ten, or a dozen at more, all of whome would be segregated in a building which would house our children only, many of whom would have to travel miles, through all kinds of weather, to get to it. This would mean the loss of about the same number of teachers, including the one we have in the Central High School.

No one can correctly estimate the tremendous encouragement of the drawing of color lines by prejudiced whites, in other public and quasi-public places and institutions, this would surely give.

It also makes even clearer the absolute necessity of wiping out that unnecessary and very harmful "jim-crow" effort in Mt. Pleasant, known as "The Colored Children's Home." Strange that members of the race, many if not most of whom have been driven to Cleveland by conditions made more or less intolerable by a multiplicity of color lines including the separate schools, are so insistent in an effort to establish the opening wedge here to the establishment of the same intolerable conditions that forced them to leave the South."

The moral is that Colored people should not sell out. White friends should oppose the separate treatment method, and use their money and influence to open the doors to Colored among their white neighbors in institutional work.

There is no excuse for intelligent Colored people who have always worked and lived among the whites supporting such a place as the Shaw house in Boston. The action of Miss Maria Baldwin, who teaches white children and is over white children in Cambridge and lives with all whites in the big Franklin Square House is not only inconsistent, but makes her a traitor.

This is the last time and place in the world to foster the segregation idea in secular institutions. It is hardly less than criminal.

REV. S. A. BROWN ON JOHN DANIELS BOOK ON COLORED BOSTON BEFORE BOSTON LITERARY.

In the course of his masterly review of John Daniels Colored Bostonians, before the Boston Literary on the 9th instant, Rev. S. A. Brown said in part:

Robert Woods and Segregation.

The introduction to the book was written by Mr. Robert A. Woods of the South End House, which institution is largely responsible, no doubt, not only for the existence of the book, but in a measure, for the general attitude of its author toward the Negro American.

In this introduction, the writer boldly and unmistakably goes on record as favoring some form of segregation for Negroes in cities, to which he believes, they will come in increasing numbers. He admits that there is strong prejudice existing here in Boston against "Negroes" and not only that, but that the feeling is growing worse.

His only suggestion as to the remedy, is that the Colored American will adopt the methods of meeting opposition characteristic of foreigners, namely, clannishness and segregation, and that they and their friends will consent to think and allow others to think and regard the Colored as they would any group of IMMIGRANTS confronted with similar opposition "The Negro must adopt the method or rule himself out of the game" is the astounding declaration. This obviously illogical and unscientific observation and advice, coming from so high an authority, bids well to destroy shortly, all confidence in the reliability in professional, Sociologists and Reformers.

Certainly the gentleman forgets that there is in reality, no analogy between the Negroes as a group and any corresponding group of unassimulated immigrants; that every LASTING advantage of segregation, is wholly lost to the Negro American, that to the Italian or to any group of white people, segregation is a matter of a generation or so, while to the Negro American, it is for all times, (and some think, for eternity as well.)

For illustration, with the white foreigners, each succeeding generation would meet less and less of prejudice and consequent opposition while in case of the Negro-American we have no reason, in view of past experiences, to believe that such would be the case; but rather to the contrary, for the reason that the real cause of segregation is NOT THE SAME. In the one case it is for lack of familarity with the language, customs, and institutions of the country while in the other, it is suggested and notion, prevalent in some parts, that attempted to be forced because of the Negro IS INNATELY INFERIOR as compared with other racial groups. It is needless to say that this notion is in no small measure, due to the fact that the Negro-American are the most recently emancipated group from the bonds of ignorance and servitude. The stigma of it all still lingers, but the Negro, if not all of his friends, is rapidly coming to realize that in segregation there is NO remedy for HIS troubles.

Influence of the Book.

That the influence of this book will be seriously unfavorable, no one will deny after reading it. Consequently it envolves upon the Negroes of Boston to counteract this influence by giving to their neighbors much first hand information as to Negro achievement, hopes and aspirations.

This can be done only by diligently seeking the fullest possible participation in all the varied activities of our community life, without regard, as to racial lines. Especially in everything that has to do with the economic, civic, intellectual, moral and religious interest of all residents.

Then, if as is often the case, opportunities for purely social contact are given, shrink not, for in such affiliation you may find the best possible chance to show that Negroes are human beings, and like others of their kind, susceptible to influences, good or bad, and capable of achievement in every line of human endeavor.

The worst possible method of doing this would be by the cultivation of extreme clannishness and exclusiveness and the acceptance of the segregation idea. Racial Segregation is always a handicap as all history testifies, especially so, whenever imposed on the ground of alleged inferiority.

THE MEANING OF SEGREGATION AS ADMITTED BY REV. QUINCY EWING, WHITE, OF MISSISSIPPI, BORN AND REARED IN THE SOUTH.

As to the real meaning of the segregation and Jim Crow system of this country we give the view of a white Southerner, Rev. Quincy Ewing of Mississippi. He says:

"But we are very far from needing to rely upon any general consideration in support of the proposition advanced above. It is supported by evidences on every hand, waiting only the eye of recognition. Scarcely a day passes but something is said or done with this end in view, to emphasize, lest they forget, the conviction for both white man and Negro that the latter is and must remain an inferior. Let me instance a few such evidences.

Consider, first, the "Jim Crow" legislation and the manner of its enforcement. Such legislation is supposed to have for its object the separation of the races in trains, streetcars, etc., to save the white people from occasional contact with drunken, rowdy, illsmelling Negroes, and to prevent personal encounters beween the white and blacks. How creens, so tiny and light that a s this object attained in the street ars of Southern cities? Members of the different races occupy the same cars, separated only by absurdly inadequate little open-mesh wire onductor can move them from one eat to another with the strength of his little finger. Needless to add, these screens would serve to obscure neither sound, sight, nor smell of drunken rowdies who sat behind them! In summer cars, black and white pasengers may be separated not even by a make-believe screen; they are simply required, respectively, to occupy crtain seats in the front or the back end of the cars.

In Birmingham, Alabama, the front seats are assigned to Negroes in all closed cars, and the back seats in all open ones. Why the front seats in the one case, and the back seats in the other, it is not easy to understand in the light of the letter and alleged spirit of the Jim Crow law! The underlying purpose of the law is clearly not he separation of the races in space; for public sentiment does not insist upon its fulfillment to that end. The underlying purpose of it would seem to be the separation of the races in status. The doctrine of inequality would be attacked if white and black passengers rode in public conveyances on equal terms; therefore the Negro who rides in a public conveyance must do so, not as of undoubted right, but as with the white man's regulation. "This place you may occupy, that other you may not, because I am I and ou are you, lest to you or me it should be obscured that I am I and ou are you." Such is the real spirit of the Jim Crow laws.

* * * * *

Why is it that in every Southern city no Negro is allowed to witness a dramatic performance, or a baseball game, from a first-class seat? In every large city, there are hundreds of Negroes who would gladly pay for first-class seats at the theatre and the baseball game, were they permitted to. It can hardly be that permission is withheld because theatres and baseball games are so well attended by half the population that first-class seats could not be furnished for the other half. As a matter of fact, theatre-auditoriums and baseball grand-stands are seldom crowded; the rule is, not all first-class seats occupied, but many vacant. Surely as simple as moving from seat to seat a makshift screen in a street-car, would it be to set apart a certain number of seats in the dress-circle of every theatre, and in the grand-stand of every baseball park, for Negro patrons. The reason why this is not done is perfectly obvious; it would be intolerable to the average Southern man or woman to sit through the hours of a theatrical performance or a baseball game on terms of equal accommodation with Negroes, even with a screen between. Negroes would look out of place, **out of status,** in the dress circle or the grandstand; their place, signifying their status, is the peanut-gallery, or the bleachers.

* * * * *

Consider further that, while no Negro, no matter what his occupation, or personal refinement, or intellectual culture, or moral character, is allowed to travel in a Pullman car between state lines, or to enter as a guest a hotel patronized by white people, the blackest of Negro nurses and valets are given food and shelter in all first-class hotels, and occasion neither disgust nor surprise in the Pullman cars. Here again the heart of the race problem is laid bare. The black nurse with a white baby in her arms, the black valet loking after the comfort of a white invalid, have the **label of their in-**

conspicuously upon them; they understand themselves, and everybody understand them, to be servants, enjoying certain privileges for the sake of the person served. Almost anything the Negro may do in the South, and any where he may go, provided the manner of his doing and his going is that of an inferior. Such is the premium put upon his inferiority; such his inducement to maintain it.

Is It Based On Inferiority III

One of the hoary headed theories of the white South propounds the absolute mental inferiority of the colored people. It is interesting to contempiate the fate of these theories as the world progresses. In its progress the theories of today are the discards of tomorrow. Out of the ashes of old speculations rises the new theory, only to meet in most cases, the unhappy fate of its luckless predecessor.

Such was the fate of that theory acording to which the brother-in-black could not be taught to read and write It was wonderful with what pertinacity slaveholders clung to this ridiculous idea even after they discovered numbers of slaves who coud both read and write.

It is not difficult, in view of this theory to which some benighted Louisiana people still cling, to appreciate the deepseated, poignant chagrin of the educator Congressman Aswell from that State of darkness, Louisiana, who was forced to witness the unspeakable humiliation of having some school children from his State defeated ignominiously in a spelling contest held a few years ago at the meeting of the N. E. A. in Cleveland.

According to a later theory the white South "knew" that a colored child could not possibly learn mathematics, and this too in spite of the fact that hundreds of colored boys and girls were finishing in preparatory schools for admission to first class colleges all over the country.

It took the publication of a Greek grammar by a colored man to explode the Southern theory that a colored student could not possibly comprehend a Greek root.

The old theory that no white woman could be the mother of a black man's child and live through the ordeal failed to deter the white women of the South of preferring black consorts, and so miscegenation laws have been enlisted for this purpose.

Fort Pillow, Petersburg, and a hundred other battle fields, exploded the theory that one white man could put a hundred blacks to flight; for now one reason given for asking for increases in Southern city police forces is that five or six policeman are frequently necessary to arrest a a black desperado who is many times only a sixteen year old boy; while every one knows that it requires a mob of a "thousand representative citizens" to lynch one miserably helpless colored suspect.

Vardaman's assertion, which no one but Vardaman believes, that colored men, who could read and write fluently at fifteen forget it all at thirty is a terrible reflection on the census enumerators of the South who reported a sixty per cent reduction in the illiteracy of the colored people.

In addition to the explossion of these theories and may other similar ones, there is the positive evidence that colored applicants pass the same civil service tests, and in Mississippi far outstrip their white competitors; pass the same teachers', bar and medicine, examinations; meet the same college entrance requirements; lead university and college classes, often in competition with white students, from whom they frequently win prizes and scholarships; make places on debating and athletic teams and even win world championships in various forms of athletic sports.

Their poetry and fiction are read and admired; their music is rendered the wide world over; their paintings and sculpter win prizes and medals; and their inventions are in use every where.

Surely such record, to say nothing of the past, precludes the possibilty of convicting the descendants of Ham of the charge of mental inferiority.

LATE LITERARY NEWS

Prof. Kelly Miller, dean of the College of Arts and Sciences of Howard University, Washington, has issued a readable pamphlet on segregation, the Caste System and the Civil System.

Speaking of segregation at Washington, he says: "The American people should not be led to suppose it has settled into complacent satisfaction with unjust discrimination, because it fails to present its carse in terms of spectacular and dramatic appeal. The temper of the spokesman bears but incidentally upon the cause that he presents. Mr. Trotter headed the delegation to protest to the President against the growing practise of segregation of the Negro in the Civil Service of the United States.

After saying that President Wilson, ostensibly speaking for the people of the United States, expressly sanctions segregation as a national policy during his regime.

He declares that the enactment of segregation measures, now pending before Congress, "would more definitely establish the inferior status of the Negro race before the law than legislative act or administration policy since the adoption of the Constitution. It would, indeed, seriously affect the declared purpose and spirit of our national policy based upon the absolute equality of all our citizens in all public considerations.

"The question of granting women the right of suffrage effects but feebly the foundation principle of free institutions as compared with the proposition to relegate a part of the people to an inferior caste. One is a progressive measure in harmony with the aim and purpose of free institutions, the other is reactionary in the direction and more benighted ages; one points toward the new freedom, the other toward old slavery; one makes for the equality of all before the law, the other grafts the blighted branch of Hindoo caste upon the tree of American liberty."

STILL PROTESTING.

The white residents in the neighborhood of Fifth and Leigh Sts. have seemed to hold a meeting in the Auditorium of John Marshall High School building under the leadership of ex-Councilman, A. L. Vonderlehr. Their attorney, Mr. John P. Leary was there too, but they seemed to be unwilling to heed legal advice, but are following the dictates of their own prejudices.

They have so handled their case under the leadership of Chairman Vonderlehr that they have gotten against them, the pastor, trustees and members of the Immanuel Baptist Church (white), the pastor trustees and members of the Calvary Baptist Church (white), the pastor trustees and members of the Leigh St. M. E. Church (colored), the Circuit Court of the city of Richmond, the white gentlemen who hold a mortgage on the Immanuel Baptist Church, and now they have run squarely counter to the advice and instructions of the City Attorney, Hon. H. R. Pollard.

It seems to us that this should be enough for anybody, but people blind with passion and impregnated with prejudice, Colored people must have somewhere to live. They work for white people and they must reside readily accessible to their places of employment. The growth and expansion of white neighborhoods show that white people are moving northward and westward and it is only fair and reasonable that respectable colored people should occupy the old homes which they have vacated.

THE LARGER DEATH-RATE DUE TO SEGREGATION

SAYS A LEADING BUFFALO DAILY NEWSPAPER — SEGREGATION MEANS COLORED PEOPLE ARE HERDED IN THE MOST UNHEALTHY STREETS AND HOUSES—TO STOP SEGREGATION LAWS IS GREATEST CHECK TO HIGH DEATH-RATE OF COLORED PEOPLE.

(From the Buffalo Express)

The mortality figures for the year 1913 are out in a special census bulletin. It is significant that four States in the registration area which have a Negro population of over 10 per cent—Kentucky, Maryland, North Carolina and Virginia—should average 15 deaths per thousand of population, while a group with equal population but fewer Negroes—Wisconsin Washington, Vermont and Minnesota—averages 11.5. And here is the death rate for some Southern cities:

	White	Negro
Memphis	15.9	28.2
Richmond	16.7	26.8
New Orleans	15.6	31.9
Baltimore	16.2	31.0
Nashville	14.7	24.0
Birmingham	12.3	25.2
Atlanta	13.5	25.2
Washington	14.4	24.4

These are the comments of the Journal of the American Medical Association: "The arraignment is a startling one, but when comparison is made with previous years a basis is obtained for hope that progress now started will continue, and much is being done. Recently a conference was held at the call of the Louisiana State Board of Health to consider betterment of hygiene among Negroes. Five States and the District of Columbia sent delegates. Eight of the leading Negroes of the South were present. Progress has been made and sincere workers are adding impetus to the beginning steps. Another decade should see a more reasonable balance between the rates accorded to the two races."

The Chief Reason—Segregation.

It will, if in the meantime a stop is put to the segregation movement in Southern cities. Poor blacks, as well as poor whites, need to learn a deal more about sanitation. But even in the North the Negro has little choice of residence districts. He usually is not allowed to live in the choice sections, even if he has the money to buy or rent property there. In the South he is herded into the least desirable quarters, both by pressure of poverty and the segregation laws aforesaid. People living in narrow streets or alleys, amid smoke and smell, in antiquated and ruinous buildings, have not the best possible chance to preserve their health. Certainly they do not compete for life on equal terms with their neighbors of the dominant race.

BOSTON GETS A CASE OF FEDERAL SEGREGATION

COLORED LABORERS' SEGREGATION IN BOSTON NAVY YARD—MASS. N. I. P. L. PROTESTS—URGES RACE TO PREPARE FOR DOUGLASS CENTENARY IN 1917.

The Mass. branch of the N. I .P. L. met at St. Mark's church early Monday evening and heard the report of the Secretary that the Commandant at the Boston Navy Yard had admitted segregation of Colored laborers, though seeking to deny prejudice. Chairman E. T. Morris was in the Chair. A committee consisting Messrs. Morris, Trotter, W. N. Wa Major Furlong, Revs. M. W. Tho ton and S. A. Browns, Mrs. Ma Crawford and Dr. Alice McKane w appointed to protest it, especiall wait upon Gov. Walsh of Mass. Mayor Curley of Boston.

It was voted to thank Mayor ley for assuring no possible color line in the gymnasiums.

Douglass Centenary.

The League plans the national celebration of the Centenary of Fred'k Douglass, in 1917, and wishes to announce to the nation the idea, detailed plans to be made public later for a general co-operative movement.

On Thursday, Mrs. Crawford, Revs. Thornton and Brown, Messrs. Trotter, Edwin Still and W. T. H. Miller waited upon Gov. Walsh. He condemned the Boston Navy Yard segregation as contemptible and said he would act at once. The committee is to see Mayor Curley today.

Segregation - 1914
(See also under Agriculture, Social Conditions, etc.)

SYMPOSIUM ON ANTI-S

The Guardian

DUTY OF COLORED BOSTON

Boston Mass.

BY ROLFE COBLEIGH.

Mr. Rolfe Cobleigh, associate editor of the Congregationalist, the strongest white journalistic champion the Colored race has in Boston, author of the best Emancipation Semi Centennial Declaration, "The Negro and the Nation," advocate of decent employment for Colored, strong opponent of segregation, has given The Guardian the following interview:

"Over the entrance of the Boston Public Library are the words, **"Free to All."** Boston and Massachusetts are to be congratulated upon the fact that the city and the state draw no line of discrimination against any class or creed or race. Whatever is public is for all the people. The same rule applies throughout most of the Northern states, although in many places individuals discriminate against other individuals and so, even in the favored places, there is injustice and reform is needed.

Wherever there is most discrimination because of color or race there is most need for positive action to right the wrong. But where conditions are favorable we need to remember that **"Eternal vigilance is the price of liberty."** Subtle influences are always at work that cause trouble unless they are checked. This is especially true of the prejudices.

I am glad to respond to the request of the Editor of The Guardian that I state through his colclmns what .I believe to be the duty of Colored Americans, especially those of Boston, with reference to overcoming race prejudice. I do not pretend to speak wtih authority, but s.hce my opinion is asked I give it for whatever it may be worth. At least it represents the candid views of a FRIEND AND FELLOW CITIZEN.

First of all I would say that as good Americans the Colored people ought to believe with all their hearts that there should be equality in the citizenship of this republic. This, and all that I can say truthfully to the Colored people as a class ,applies with equal force to all worthy citizens. Secondly, act as you believe. If we are not using our opportunities we are making a grave mistake. **The actual presence of Colored people is needed** to establish and hold their right-ful position in all public affairs. **The fact is that some people see so few Colored people and know so little about the best of them that all look queer and the best are in danger of being judged by the worst. No race is near enough perfect to stand that kind of judgment.**

The white friends of the Negro in Boston are embarrassed by the fact that so few Negroes attend public occasions. A few are conspicuous. The presence of a goodly number habitually might come to be accepted as a matter of course. If most white people in the North were more accustomed to having Colored people around at public occasions and in public places they might cease to notice o rthink of them as a different kind of people but might regard each individual as a man or a woman and all as fellow-Americans. We all need to get better acquainted and to prove to each other our good character, goodheartedness, good manners and good citizenship.

Sometimes it means enduring coldness and perhaps insult to go where Colored people have not been accustomed to go, but it is a price that must be paid if conditions are to be made right. THE NEGRO MUST PAY THE PRICE HIMSELF; no friend can do it for him. Those who do it not only help make a fairer place for themselves but thereby help open the way for all other worthy Colored people.

By all means refuse to co-operate in any segregation scheme, however good may be the intentions of those who promote it. We all suffer from our well-meaning but mistaken friends, but we must not help to perpetuate their mistakes. Do not segregate yourselves. Do not help others to segregate you, do not turn your back on doors that are now open, lest some day those doors be closed against you, with the argument that you have a separate place of your own.

ROLFE COBLEIGH.

(Repreduced from the Guardian of July 26, 1913 as now pertinent.)

G

THE POINT AS TO NON-LEGAL SEGREGATION.

In his speech at the Lincoln Douglass birthday celebration in Philadelphia on the 13th instant, Editor Trotter declared that in the 50th anniversary year of the issuance of the Emancipation Proclamation there was no more lynching than usual here was no new peonage, no new disfranchisement, but there was considerable new segregation. In short race and color segregation was the latest form that prejudice assumed.

Colored Americans took. That is why Mr. Trotter and The Guardian lay such stress on fighting segregation directly and indirectly, in both its compulsory and legal form, and in its more or less voluntary or its non-legal form.

The gist of the segregation issue was well expressed i nthe year 1811 in the resolution adopted unanimously by the National Convention of the N. A. A. C. P. in Boston. The plank reads as follows:

"That the race question is in reality and at bottom, due to the spirit of caste. The fundamental issue is whether there will be established in this Republic a **caste system,** whether Colored Americans are to be permanently the victims of the caste of color. This caste spirit is most plainly manifested in the denial of civil rights and the segregation of Colored people, **from the separate Colored branch in the semi-public philanthropies not amenable to the mixed school or civil rights Laws in the North,** to the more flagrant Jim Crow cars under the law in the South, and now to the attempted color Ghetto laws of Baltimore and Richmond. The movement, alarmingly on the increase, to exclude, by ostracism or segregation, the Colored citizen from fellowship in the common life, from the public intercourse of the community save as a menial, we oppose as un-Christian, undemocratic, unjust. Segregation is essentially a denial of equality, of equal rights and equal opportunity. For in the words of Charles Sumner, whose far-sighted statesmanship in his Civil Rights Bill we recognize in his centenary year, segregation is an indignity, a stigma, and not equality, for there can be no substitute for equality. A segregated class, however prosperous ,will inevitably become despised, an incitement to aggression. We urge all true patriots to oppose segregation for color everywhere, especiall in the North where all public places and educational and philanthropic institutions can be made by those in authority training schools for undermining caste."

That statement is the truth and the whole truth. It admits the vital irrelation existing between the legal and non-legal forms of segregation. It carries the vital point that nonlegal separations by example and influence help to justify and to induce and strengthen and increase the most injurious sort of segregation. All that is needed is for our white friends as well as our Colored leaders in anti-segregation profession to live up to it, and not support race separation in philanthropic institutions, especially in the very city where this resolution was adopted while a Settlement Worker was wildly applauded as she told of a house where she kept the Colored from being more than fifty percent in order to prove the races "could mix".

That is what is needed, to disprove the Southern's claim of the non-mixability, the incompatability of the races, a point raised only against those of African blood.

G

BE CONSISTENTLY AND SINCERELY AGAINST SEGREGATION—A PLATFORM SUGGESTED.

With separate schools, railroad cars, waiting rooms, street cars in the South, with exclusion of Colored from inns, restaurants and places of public amusement in the South, or with separate sections of galleries for Colored in public places of amusement in the South, with laws forbidding the co-education of White and Colored in private and church schools in Southern states, with a Florida law forbidding white persons from teaching Colored children in private schools, with laws as far north as Baltimore separating Colored and White persons as to the streets they live on, with such laws applying even to places of worship, with such a law denying persons the right to live in their own property unless the majority of people in the vicinity are of their race and color, with such a law just passed in Hyattsville, Maryland, a suburb of Washington, D. C., with definite federal segregation of government employees enforced and not yet undone to any great extent at the National capital, with white citizens associations there publicly declaiming for separate cars and separate residence laws, with bills introduced in Congress for such separations under a national democratic administration, is it not high time that Colored Americans of the North set their faces against non-legal segregation? Is it not high time that they adopted a policy of opposing separate secular institutions for Colored? Is it not the duty to demand that they be admitted into all places and institutions open for the public on the same terms as others? Is it not time that they woke up and started in to abolish the few Colored public schools in the North? Is it not time to do without institution of secular nature rather than accept a separate branch from a white institution? Is it not time that when an institution is a vital necessity, Colored people began to refuse separate branches and to get along with a building that they can establish as their own? Is it not high time that all the Colored people of the North got together and decided that, except for their churches, a proper number of which are now a necessity, hereafter it would be their policy earnestly carried out to oppose any separate provision unless it is a positive and absolute necessity and then to have only such a place of their own and not one set up by white people as a department of any general line of work?

For Boston, is it not time we all cried shame on Colored people supporting the Shaw house for Colored? For Boston, is it not high time that the Colored people increased the present opposition to the Shaw Settlement house, avowedly started and run "especially for Colored" and abolish it?

Is it not time too, for "the Crisis" to realize the harm of helping on every separate Jim-Crow Y. M. C. A. and Settlement house in the North and for the National Association for the Advancement of Colored people, which meets next Monday, to realize the harm now of manning its committees and branches with supporters of separation in philanthropy in the North, and to perceive that their fight against legal and federal segregation is weakened very materially by compromise upon non-legal segregation in the North and failure to contend radically for the mixing of the races in all institutions for public benefit?

This is the Guardian's question for all individuals and organizations as at the threshold of 1914 we stand in the shadow of the oncoming tidal wave of extreme color segregation in these United States of Aemrica.

G

ORGANS OF AFRICAN M. E. CHURCH CONVICTIONS ON SEGREGATION.

(A. M. E. Review, Jan. 1914, Rev. R. C. Ransom, Editor.)

Editor R. R. Wright, Jr., in an editorial in The Christian Recorder of December 4th, goes straight to the heart of this question in the words that follow:

"We are segregated in living quarters which are poorly policed, and these are policed by men more hostile than friendly to us, who would rather arrest us than protect us, and our wives and daughters are at their mercy. Why not protest to secure our own men to police us?

"We are segregated upon street cars, railroad trains, upon boats, where we pay the same prices as others, but do not get the accommodations we pay for.

"We are segregated out of labor organizations, and (even in the South, which once boasted always giving a Negro a chance to work), we are segregated to the less desirable kinds of labor. When we do the same kind of

work our pay is segregated into smaller envelopes and smaller amounts.

Our wives pay the same for their hats and their gloves and their shoes, and by hard labor we earn the money they spend, but we are so segregated that they are not fitted, and are open to insults from trades people.

"Our whole lives are segregated. And while we as a race have made some progress in spite of it, while it seems sometimes that there may be good in it, we have no hesitation in declaring that ALL SEGREGATION on account of race is an unmixed evil; that it has been the chief cause of holding the race back. But for it the Negro could have been many times further ahead today than he is, commendable as has been his progress. And segregation in every form should be consistently opposed, and any acceptance of it must be on our part unwillingly done, and considered temporary only.

"There is this good in the present agitation against segregation in Washington, that it brings the question up for consideration, and if we shall consider the whole subject thoroughly, we shall be gainers."

—G—

MISS MOFFATT ON SOCIAL SETTLEMENT HOUSE FOR A NEIGHBORHOOD WHERE COLORED ARE NUMEROUS.

"Miss Adeline Moffatt came out strongly, though a Southerner, against any attention being paid to race or color, in social settlement houses. She said she had proved by her own experiences as in charge, that the races could be mixed. She reported of one in Cambridge which had displayed the motto "Equal opportunity for white and Colored" where there had been no difficulty. For years they have mixed and it works with about an equal number of each race in almost every department.

Color was so much forgotten that in a drama given, two sisters were represented by a colored and a white child. The only unpleasant experiences are when on an excursion with other settlement houses."

Thus spoke Miss Adeline Moffatt in March, 1911, at Park street church, Boston. The above report is taken verbatim from the paper at that time. It applied to a Settlement House in a neighborhood where a large proportion of the people were colored.

This idea as expressed then is the right idea to prevent a Settlement House becoming an object lesson for segregation, fostering the idea in both white and colored people. To give the colored the advantage and practical monopoly of a House is segregation in practise and effect. Let our white friends take notice and be truly friends.

SEGREGATION

Is It Based On Inferiority ??

The White South asks us to accept the monstrous doctrine that our Father, the God of justice, love and truth has created one set of his children to be the inferiors of another set; that he has "made them all of one blood" in a universal brotherhood, with one portion of them superior to the other; and that color is the badge of this inferiority.

We have been unable to find a basis for this alleged inferiority either in the history of the human family, or in a study of the physical or mental characteristics of the darker races. In a further effort to discern inferiority on the part of the colored people of America, which is given as a justification of their segregation, let us look at the attitude of the Afro-Americans towards community and moral standards of living.

They undoubtedly furnish an undue proportion of the idle and vicious in every community and for more than their share of the population of jails, penitentiaries and other penal institutions; they support liquor saloons and dives of iniquity out of all proportion to their wealth and numbers; vice and immorality are far too common among them These are serious indictments of laxity in the community and moral standards of the colored people, and would speedily condemn them as unfit and inferior, if there were not extenuating circumstances.

But community and moral standards are largely the products of environment. Let us look then at some of the conditions out of which these standards are developed.

1. Civic improvements stimulate civic pride and develop community ideals.

The colored people are not permitted to participate in community enterprises. Excluded from boards of trade, chambers of commerce, citizens' associations, bar and medical societies; denied the benefits of concerts, lectures, exhibitions, theatres, hotels, etc., the colored people lack those opportunities and that contact which are necessary for the development of civic pride and community ideals. Indeed it seems to be the deliberate purpose of the dominant race to strangle in the colored people all ambition for civic development and usefulness.

2. Segregation destroys civic pride. In some places the colored people are segregated by a strong community sentiment and in others by legal enactment. In almost every instance they are forced to live in sections where housing conditions are of the vilest kinds. Sanitary and housing conditions are allowed to exist by the civil authorities that foster the development of vice, crime, and immorality which the authorities do not seek to restrain. Colored sections receive and suffer from careless service in street cleaning, collection of garbage, removal of refuse, and effective police patrol.

It is absolutely impossible to inculcate in children or to maintain in adults a proper civic pride or correct moral standards amidst the housing and toilet facilities provided in large areas of some colored communities.

3. "All men up!" should be the slogan of every community. The highest development of every individual brings the highest returns to the community coffers, whether measured in terms of money or morals. The strongest and best communities are those in which the contributing, constructive powers of every individual are developed to the fullest, and it is suicidal policy which seeks to inhibit this development of any particular part of the community for any reason, because no community is stronger than its weakest element.

The one thing in a republic which above all others developes the best in its citizens is the ballot. This is the freeman's weapon of defence. By it his wrongs are redressed and injustices are prevented. By it he develops his constructive powers and helps to build municipl and national policies of government. By it his sense of responsibility for good government is inculcated and his civic pride is stimulated to make his the best of all governments.

This opportunity is denied the colored man everywhere in the South, and along with it goes that badge of inferiority to the meanest, commonest white, which takes from the colored man one of the strongest incentives to pride and morality.

4. Education is the bulwark of the republic. School facilities are shamefully inadequate throughout the entire South, from every point of view, except that of the white South whose purpose is to degrade and repress the colored people. The whole influence of the colored school systems of the South considering the inequalities of building, salaries, and equipment, is immoral.

5. Fair dealing between man and man, and blind justice in the courts are essential to the development of community and moral standards. It is notorious that colored people are subject to arrest for offences for which whites are not molested in the South and that punishment after conviction is very much more severe for colored than for white offenders Small colored children are arrested for trivial offences, convicted, sometimes jailed, sometimes sent to the chain gangs, and thus inducted into lives of crime. The whole court system of the South is against the colored people. Presumption of innocence in their cases is reversed. No colored man's testimony is taken against the commonest white man's. It is practically impossible to develope under such conditions respect for the courts or a community pride.

In spite of these and other drawbacks, all of which are deliberately planned and carried out in so-called Christian communities, the progress made since emancipation in improvement of standards of living has been marvelous. Millions of dollars worth of property, both farm and city, have been acquired; beautiful homes, well-appointed and well-kept, are increasing in numbers; illiteracy has decreased 60 per cent; school terms have been lengthened and school houses erected by great personal sacrifices cheerfully made; fine church property has been built; many colored men, and women are graduating annually from the best colleges in the country and bringing to their people higher ideals of life; graduates in medicine, pharmacy, dentistry, law and theology, are doing their share in the community uplift against these terrible odds; trained specialists of many kinds are contributiug their elevating influence; business enterprises are being established and are thriving; all of which means a social evolution which will from among the colored people themselves produce that environment out of which community and moral standards are developed.

When one seems upon the one hand the magnificent exhibition of progress made since emancipation, a progress greater than that of any similarly situated race in all history, together with the splendid and powerful influences at work within the race itself; and then on the other hand considers the diabolical spirit of the Southern oppressors of the colored people, the conditions existing among them involving their relations to community and moral standards, not only do not demonstrate their inferiority, but stand as a magnificent testimonial to their superior, inherent merit, and justify their claim to equal membership in the Universal Brotherhood of Man.

New York Globe

20 December 1914

Jim-Crowism North and South.

Editor of The Globe, Sir—I have been interested in the letters published recently concerning the southerners' attitude toward the Negro.

"A Virginian" will find, as I have, that the average northerner bases his argument solely on theory, and on this subject he is more inconsistent than any one I know. The finger of scorn has long been pointed at "Dixie" for its "Jim Crow" laws, race riots, and lynchings, but our altruistic northern brother never takes into consideration the "Jim Crow" regulations on this side of Mason and Dixon.

I want to know why Asbury Park, N. J., has a "Jim Crow" beach. Never have I seen a letter condemning this common practice at several New Jersey resorts. Why? Then, too, I want to remind him of the recent lynching near Coatesville, Pa.—yes, Pa., not Va. If my memory serves me right, we had a "sho'nuff" race riot in Springfield, Ill., several years ago that was worthy of any southern locality I know of. Is the "color question" sectional? The north has only a very small Negro population. What would happen if it had a "Black Belt." The very thought makes the cold chills tango up and down my spine.

Honest Injun, Brother Northerner, which section plays fair with the Negro? Is it the one that professes altruism, then segregates, lynches, and riots, or is it the section that enacts "Jim Crow" laws and openly warns all men of the severe penalty of rape, murder, and arson?

If you want to meet the issue fairly read "Thru Afro-America," by an eminent English writer (any public library has it), then answer my letter.

A MARYLANDER.

Jersey City, Dec. 18.